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**American Board of Commissioners for Foreign Missions.**

**Ahmednuggur.**

LETTER FROM MR. BALLANTINE, 26TH  
SEPT. 1842.

*Eight Mahrattas received to the Church.*

In the communications from this portion of the Mahrattas, inserted in the last two numbers of this work, the reader has seen that the many years of toil bestowed on this mission, and the many valuable lives laid down for it have not been wholly in vain. The information given below shows that the Lord is giving still further encouragement.

In my letter of last month I mentioned that the state of things here was interesting, and that we hoped soon to introduce several new members into the church. On the two last Sabbaths we admitted eight individuals, six of whom are men. Of the two females, one is the wife of Francis Fonceca, for some years the native assistant at Jalna, and recently brought to this station. Both she and her husband were originally Roman Catholics; and when he became a protestant and joined the mission-church, in 1835, she was filled with grief. She, however, soon learned the truths of the Bible, and was convinced of the errors of the Roman faith, and she has for some time appeared to be a humble Christian. She was baptized again, her husband having also been re-baptized by Mr. Munger, when admitted into the mission-church, on his renunciation of the errors of popery. These parents have two interesting little children, a girl and a boy.

The other female received was Ramkon, the little girl in our boarding-school who was baptized last year on the faith of her mother. She gives good evidence

of being indeed a child of God. She is now about eleven years old. Three of her companions were examined with her in reference to being admitted to the church, and were regarded by the brethren as suitable subjects for admission. The parents were then called and informed that their girls had expressed a wish to be baptized, and that we were prepared to receive them into the church; but they declared they would not allow it. They all said the christian religion was true; and one of them, in particular, remarked that her daughter might pray to God and walk according to this religion as much as she pleased; but she must not be baptized. Under these circumstances the baptism of these three girls was deferred. There are also other girls in the school prepared to come forward; but they are smaller, and it was thought best to let them remain for the present until we knew what course would be pursued with regard to the others. Great efforts are made, to induce the large girls who have asked for baptism to leave the school. The people in the town have become excited by the events of the past few days, and are saying to the parents of these girls that they must take their children from here, or they will be thrown out of caste. The mothers themselves are desirous that their children should remain, but are fearful of the consequences; and it is possible they may require their girls to go home. The girls themselves express a determination to remain, and the case may be brought before the magistrate, in order to ascertain whether they will be allowed to pursue the course they think right, in opposition to the will of their parents. It would not be surprising if the crisis should come on this

week, and that in the course of a few days all our girls should be taken away by their parents. Under these circumstances we cannot but be anxious; but we endeavor to cast all our care upon Him who careth for us.

#### *Notices of Six of the Converts.*

Of the six men who were baptized four were *mahars*. Concerning this class of people see page 326 of the last volume. These four are all heads of families, from twenty-five to thirty years of age, and three of them, especially, possessed of more than ordinary intelligence, and capable of exerting great influence among their own people. One of them is from a village fourteen miles distant towards the north; another is from a village forty miles in the same direction. These will most probably continue to live in their own villages, coming here occasionally for instruction. Some of the friends of each of these are deeply interested on the subject of religion, and we may hope that through the influence of these two men many more will have an opportunity of learning christian truth. One of them is a good reader.

Thus the seed is scattered, and preparation made for a harvest, where no missionary culture has been bestowed. Let all the people of God pray that where he is placing his servants, capable of directing the heathen to Christ, there he will give them employment for himself, by pouring out his Spirit and inclining men to inquire what they must do to be saved. How rapidly and effectually, and by appropriate means, may christian knowledge thus be disseminated through a nation.

The other two mahars have long been engaged in employment in connection with the English or ourselves; but their native villages also are from thirty to forty miles distant towards the north; and should they go there to reside, as they now have some thought of doing, they will be in circumstances to give christian instruction to large numbers of their own people; for which work they are, by their intelligence, well prepared, although needing much more knowledge of truth than they have yet obtained. One of these two is the husband of the young woman received in June. He was then a violent man and hated religion. The change in his appearance is very remarkable. All who know him are astonished to see one, who was before so dissolute, brought under the in-

fluence of the true religion of Jesus—one, who was before so violent, now become like a lamb. No one has more reason to rejoice in view of this change than his wife, who now sees that her efforts to conciliate him and to instruct him in christian truth, and her prayers to God in his behalf, were not in vain. Her prayers were indeed unceasing, and He that seeth in secret hath rewarded her openly.

The other two introduced into the church are two young men about twenty years old, who were engaged in the employment of the mission as school teachers. The history of the operations of the minds of these young men is deeply interesting and shows clearly the influence of the Spirit of God. One of them, named Marotee, (this is the name of a heathen god, usually represented under the form of a monkey,) of the common shoodea or cultivator caste, was at first a scholar in one of our town schools. He afterwards entered the seminary and continued there several months. After leaving the seminary, he remained at home for a year or two, but at the same time he was a regular attendant at the teachers meetings, which I had with our town school teachers, on two evenings in each week, for the study of the Bible, in 1839. Afterwards he became the teacher of a school in a small village about eight miles from here. From the time of his going to take the charge of that school he forsook idolatry, and he taught his boys also that idolatry was wrong. After a while he began to pray. [See Missionary Herald for 1841, page 261.] Still he had no idea of coming out and being baptized. The difficulties in the way appeared too great. But as he learned more, he saw that he must acknowledge Jesus before men, as well as believe on him in his heart. It was some months after he began to pray, before he determined to avow his belief in Jesus Christ before the world. A few weeks ago he came and expressed a desire to be admitted into the church as soon as circumstances would allow. None of his family and friends knew that he intended to embrace Christianity, though he had often spoken to them on the subject of the christian religion; but whenever he introduced the subject, they would urge him not to think of leaving the religion of his fathers. Yesterday, after he was baptized, his parents having been informed of it, came to Mr. Abbott's, where he then was, and exhibited the greatest grief. The poor

mother threatened to kill herself. Quite a number of the friends collected, and Mr. Abbott had a good opportunity of making known to them the truth. They are a class of people, who, although living in Nuggur, scarcely knew there was a missionary here. Maroottee told me a few days ago, that his becoming a Christian would be the means of this religion becoming known to many who had never before heard of it. This is no doubt the case. He himself has for some time been wanting to speak of these things more openly to his people, but his tongue was tied. He did not dare to speak openly in favor of Christianity until he had actually embraced it and openly renounced idolatry. He feared for his safety, in case he should do so. But now he fears no longer. He has come to live in Haripant's family, and is employed, as he has been for some weeks past, in instructing the girls boarding-school, where his influence is good. He thus relieves Haripant in a great measure from his labors there; and from the mildness of his general character, as well as his previous experience in teaching, he is well fitted for this work. His parents, we are informed, have been thrown out of caste, and have gone to a neighboring village, and we hope that they may be induced to come and live with their son, who desires this much.

The other teacher admitted into the church is a brahmin named Ram Krishna. His friends live in Poona, and are of most respectable rank among their own people. Mr. Abbott, being in want of a teacher about a year and a half ago, for an important school, wrote to Poona for one, and this young man was sent, recommended by an English gentleman who has charge of the government Sanscrit College in Poona. When he first came he appeared very haughty in his manner, and none of us probably thought that his mind would be easily brought under the influence of the truth. But God seeth not as man seeth. This young man was sent out to a large place about twelve miles distant to take charge of a school. He continued there several months, coming in once a month, according to our rules, to receive his pay and to attend the Sabbath instructions. While there, away from us, his mind was excited to deep reflection on the things of religion. He was led to think of the folly of worshipping idols by conversation with a Kubeer Pantheer, (a follower of the system of Kubeer, a heretical Hindoo, who teaches that all the in-

carnations and idols of Hindooism are false, and that God alone should be worshipped.) From conversation with this man Ram Krishna was led to see some of the errors of Hindooism, and was convinced that the system of Kubeer was much more correct than that which he had hitherto believed. He then began to compare what he had now learned with what he read in the christian school-books, which he was daily teaching. He was astonished to find that Christianity agreed with the system of Kubeer, but he also found that it differed from it in other things; and, on farther reflection, he thought Christianity better than either of the other two. While in this state of mind, Maroottee, the other young man, who was superintendent of Mr. Abbott's schools, as well as teacher of his own school, came along to examine Ram Krishna's school, and began to talk to him about the excellence of the christian religion. Ram Krishna agreed with him entirely, and said that if Maroottee would become a Christian, he would follow after soon. Still they both felt difficulties, and they had not courage to speak to any one of us about their own feelings. But Ram Krishna's difficulties soon vanished, and he came to Mr. Abbott and told him that he wished to become a Christian. He also opened his mind freely to Haripant, who was astonished to hear him speak as he did, and thought he could not be in earnest. But he soon learned the truth of the case. Ram Krishna soon began to come to his house, and to eat with him, and to spend his evenings with him, sitting up often till eleven o'clock reading the Scriptures together and talking about the things of religion. A short time before Maroottee decided to become a Christian openly, he met Ram Krishna and asked him what his feelings were now. Ram Krishna said that all his difficulties had vanished; that he cared not now whether Maroottee came with him or not, so far as himself was concerned; that he was determined to be a Christian. He was indeed desirous to obtain his wife before being baptized, as he had no hope of getting her afterwards; and he accordingly went to Poona two or three weeks ago for this object. But his friends there learning his intention of becoming a Christian confined him, and would not even let him return to Ahmednuggur. Having obtained access to the gentleman who originally sent him to us, he received a note from him to the magistrate, who

instantly gave orders that he should be allowed to go where he pleased. His friends still detained him and his things, and again the magistrate issued an order for his release, and that he should be allowed to take his baggage with him. He also offered to send a soldier with the young man, to guard him until he reached home; but Ram Krishna said that he wanted one only for two or three miles, and having got well out of Poona, he directed him to return. He reached here last Monday without molestation, and at once came out openly a Christian. His baptism took place yesterday.

This young man is now employed in teaching in the seminary, and we hope that his influence over the boys will be of great benefit to them. He boards with Haripant, and it is pleasant indeed to see these four young men, including Narayan, of more than ordinary intelligence, bound so closely together like christian brothers. Many of my evenings during the last month have been spent in reading the Bible together with them, and in social prayer, and never have I enjoyed such seasons more than these.

Yesterday afternoon we had the Lord's supper administered, and it was indeed an interesting time. The whole number of communicants was thirty-five, of whom twenty-two were native members of the church. Three of our native members were absent at Seroor. The Lord hath done great things for us whereof we are glad. It is indeed little, when compared with what remains to be done, and yet it is much when compared with our feeble state three years and a half ago, in the commencement of 1839, before the conversion of Haripant. It is much, too, when we look at the influence which these things are likely to exert over others. Every one of the eight, introduced into the church the two last Sabbaths, comes from a different circle, and each one is prepared to exert an influence over a different class or body of men.

With regard to the mahars, about whom I have written you before, it is pleasing to see the interest manifested by so many of them on the subject of religion. Many of them from distant villages, and especially those whom the native assistants met with on their tours in March and April last, come in from time to time to learn more of these things. It is believed that many of the converts in the Tinnevely district, under the labors of the late Mr. Rhenius,

were of the same class; and these people certainly seem to be in most favorable circumstances for the extension of the gospel among them of any class of Hindoos. I should add here that Bhagoo, our mahar convert and assistant, is indefatigable in teaching those of his own caste, who come here for inquiry, the things of eternal life. We cannot be too thankful for the acquisition of such a man, nor indeed for any of the numerous mercies bestowed upon us. May God carry on his work and cause that his word have free course and be glorified in this land even as among you.

Two days later, September 28th, Mr. Balantine adds the following remark or two relative to the disposition manifested by the parents to take their daughters from school for fear they should become Christians.

Nothing new or decisive has transpired since what I wrote on the 26th, regarding the girl's school. I am in hopes that the mothers of all the girls will allow them to remain for the present. It is well that the subject of some girl's wishing to be baptized has been agitated. The parents know that it is our wish to baptize them; but I am not anxious that the crisis should come at once; neither am I very anxious that it should be long delayed. I rejoice in the thought that He who has all power in heaven and in earth is with us, and with his guidance we need not fear.

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### Sandwich Islands.

LETTER FROM MR. BALDWIN, LAHAINA,  
MAUI, 18TH JULY, 1842.

#### *State of the Churches and the Schools.*

THE information given below, is not all of it of later date than that contained in the general letter from the mission inserted in the number for December.

Of the condition and prospects of the mission churches Mr. Baldwin writes—

The cause of religion in the islands I consider as decidedly prosperous, though different places will differ much in regard to their degree of prosperity. Mr. Thurston, while his family has been in the United States, has been greatly blessed in his labors. The Lord has poured down the Spirit on Kailua and the adjacent region as perhaps he never



had before. He writes me, that he has received about 500 to the church during the year. That was a month or two since, and more may have been added to the number. The station at Kaawaloa has shared in the blessing. There seems an unusual interest at other stations also. At Molokai the Spirit has been at work. Mr. Hitchcock has held a protracted meeting at the station, and several at out-stations, and many are now reckoning themselves on the side of the Lord who stood aloof from religion before. Our congregations at Lahaina are full and uniformly attentive. I think they were never more full and regular, since I have been at the station, than they now are, with the exception of parts of the years 1838 and 1839. Those glorious times have not yet returned upon us in their strength. At some of our out-stations things appear promising. The natives consider it a time of turning to the *pono*. At Lanai, where I went to spend Sabbath before last, the attendance at meeting was very great, considering the population of the island. The Spirit seems to have been some time at work there, and the waking up to be general. The female convicts from other islands have lately been banished by the government to that island: and all, or the most, even of these hardened creatures now profess to be on the side of the Lord. How permanently this turning will prove, or how many individuals will, in the end, be found really converted, cannot now be even a matter of conjecture. These are somewhat trying days; but we may be sure the Lord will not desert his cause. "When the enemy comes in like a flood," it is not the Lord's way to forsake the standard. If his people pray, it is just his time to work; the flood will not overflow. When I think of the many signal interpositions of God in favor of his cause in these islands, I cannot but think there is much prayer among the pious here; prayer as pure perhaps as ascended from Mount Zion in days of old. Some of the prayer is doubtless in the churches at home, though the full advent of the Spirit be not yet come.

As to the cause of education here, every thing is full of promise. It seems to me that our system of education can be carried forward just as far, and just as rapidly as we have time and strength to advance it. There seems to be no obstacles in the way, different from what you would meet in enlightened parts of the world. As to need of teachers from

abroad, I would say, if you could send us two or three, to be wholly devoted to schools, men of just the right character and qualifications, I think it would be well. With their thorough education, liberalized minds, energy, and zeal in the cause of learning, they would set all our schools moving ahead, and put things on a foundation which would redound to the good of the church and nation in generations long to come.

#### *Present Condition of the Papal Efforts.*

You will wish to hear how the papists succeed in their work. You are aware, that they commenced in 1839 at Honolulu on Oahu. Their large church there, I am told, is completed to the top of the walls; but it is long since, I believe, their cause has been waning there as to converts. In the north district, and also southwest district of the island, their followers are more numerous, and they are said to be gaining many followers at Koloa on Kauai. They commenced at Kailua on Hawaii soon after they did at Oahu. A native house erected there for their worship has not yet been occupied, and, I should judge, the Spirit of God had burned up a large share of the materials for popery in that place. Mr. Forbes writes me, that popery is on the decline in Kona, that is the west district of Hawaii. But in Kau, the south district, it rages in all its fury. Mr. Paris's location there was timely. He appears to be awake in the work, and the battle is waking hot. They have not yet done much in any other part of Hawaii. On Molokai some native teachers have collected a company who style themselves papists. Other teachers have turned some in the vicinity of Wailuku; and I believe there is a company somewhere in the Hana district. Generally such as join these companies are such as have never come much into contact with our instructions. We have some forty perhaps in this place, called papists, though not yet baptized. They were collected by a native who was educated fourteen years in France. As they teach that baptism purifies from all sin, I know not how they could have left this company a whole year unbaptized.

We have been so highly favored as not to have any of the Jesuits here, till a priest came a fortnight since. He spent a fortnight here, but complained that he had gained no new converts, except some children of parents who had pre-

viously turned. He made some disturbance in some of the schools of Wailuku, and has gone to Molokai. We fear most for some of our out-districts in East Maui.

Others can tell better than I, how numerous these priests are. Four came at first. Their bishop has gone to France for new helpers doubtless. Others have arrived from the coast; perhaps there may now be eight or ten more. They usually keep clear of us, but are exceedingly bold and impudent among the natives. They use all kinds of arguments, fair and foul, assail our schools, and sometimes succeed by promises or presents in inducing children to leave them and be baptized. They go to our excommunicated members of the church; and in some places they have succeeded in gaining some of these, and they are the best of all their disciples, as most of them can read, and they can make teachers of them. Sometimes they tell the people, they are like us, one Jesus, etc. In other company, they condemn us. In Kau a great argument is that the king has sent them to turn the people. In more places, I think, they encourage the people to believe, that, if they turn papists, they will free them from the burdens of government. They incline to an attitude of hostility to the government, and often talk loudly of French vessels of war soon to come. They will lead souls to perdition, and I fear will get a lasting hold on some places. But the means they use and the character of their converts, one would say, would ensure their downfall, even if the Almighty had not promised to breathe upon them. 2 Thess. 2: 8.

After all that the Lord has done in these islands for the cause of truth, (and some of his striking interpositions have been against popery,) we will not believe that he will suffer the "mother of abominations" to prevail extensively here. But we must labor, and fight, and pray, and look to God's mighty arm to give the victory.

#### *Great Movement in Favor of Temperance.*

The account here given of this movement contains some particulars not communicated in the general letter in the December number.

One of the most signal and unexpected interpositions of Providence in these islands has occurred the present year.

I refer to the circumstances which led the king and all the high chiefs to join a temperance society, which was formed at this place, the 26th of last April. It was a glorious day for the Sandwich Islands. It put a new face at once upon all things around us. It cut off, in a day, nine tenths of the power which some utterly unprincipled foreigners had before possessed over the king and over the kingdom. I have not room to give in detail the circumstances which induced the king to alter his course, nor to tell the emotions of our minds when his majesty threw open his liquor cellars and delivered all up to an agent of the temperance society, who went to the foreign merchant and compounded for returning the last purchase, thereby saving \$350, by sacrificing \$50. His whole liquor bills, the past year, are supposed to have been \$1,000. Now this great river of death and destruction seems to be dried up. I will give you a translation of the pledge signed on that day by thirteen chiefs, by their children, members of Mr. Cooke's school, and since by about 1,300 of the people of different grades, at this place. It is as follows:

*"We, the signers of this pledge, unite ourselves in a society for the purpose of putting an end to the use of intoxicating liquors in the Sandwich Islands.*

*Therefore, we pledge ourselves before God and men, to forsake entirely the use of all intoxicating drinks. We will neither drink distilled liquors nor wine, nor any thing that intoxicates. We will not drink in imitation of others, nor to the health of others, nor for pleasure. We will not buy nor sell nor give to others intoxicating drinks, nor will we do any thing opposed to the spirit of this pledge; but will do all in our power, and which is proper for us to do, to put an end to the use of intoxicating drinks among all men."*

One of the high chiefs who has always been notorious for dissipation, has violated the pledge, and had his name stricken off from the catalogue.

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#### China.

LETTER FROM MR. BRIDGMAN, MACAO,  
24TH JUNE, 1842.

#### *The Chinese hitherto neglected—The Work to be done.*

In view of the present state of China, and the changes which are now occurring favorable

to the more direct and unembarrassed introduction of christian knowledge to that vast population, Mr. Bridgman makes the following statements and appeals, urging the friends of missions to immediate and greater activity in behalf of that empire.

The work to be done in China ought, we think, to be more clearly defined, and its magnitude and importance, with the means requisite for its accomplishment, oftener and more fully remarked upon. How many and how urgent are the addresses and the appeals made to the churches, in the United States, to supply their seventeen millions of souls with the preaching of the gospel and all the varied means of grace! A numerous, able, and pious ministry must be trained; and to accomplish this, societies are formed, schools established, agencies instituted, and all the wise and the good, of every denomination, throughout the land, called upon to contribute. To supply all the families with Bibles and tracts, new and extensive organizations must be made; and constant and persevering efforts sustained, from one extreme of the country to the other. For training up children and youth in the way they should go, there must be Sabbath schools and Bible classes to give line upon line and precept upon precept. A thousand presses must be kept in operation, and no means left unemployed. Grant now, what is true, that charity does begin at home; yet who does not know that he who watereth shall himself be watered? And who does not know too, that there is a withholding that tendeth only to poverty?

Instead of seventeen millions, all furnished more or less fully with the ministry of the word, here we have *three hundred and sixty millions* of Chinese, for whose spiritual welfare protestant Christians have as yet scarcely made any efforts. To propagate their faith, the sons of Loyala have long had, and still have, their missions in almost all part of the empire, while most protestants have rested quietly in the belief that hitherto the preaching of the gospel in China has been impracticable, foreigners not being allowed to enter the country. In this respect a change is being made, and already at Hongkong, Amoy, and Chusan, free access to thousands is enjoyed; and we believe the day is not far distant, when the messengers of glad tidings will have freedom and protection and be heartily

welcomed, in all parts of this wide empire.

Such being our belief, it is right that we should, as you have more than once requested, "Show the desirableness of having a body of missionaries in China, preparing for future usefulness." In doing this, however, care must be taken not to overlook present and immediate demands. Had you now here a score of preachers, well furnished with a knowledge of the various dialects, they would all find ample scope for the exercise of their ministry.

*The work to be done in China* by christian missions, is nothing less than to convert from paganism and Mohammedanism all the inhabitants of this empire—probably not much less than 400,000,000. The disciples of Christ are commissioned and bound, in the most solemn manner, to perfect this work. As a redeemed people, the members of the church militant are required, by the plain instructions of Jesus Christ, the captain of their salvation, to come to the Chinese and make Christians of them. Offering up our daily prayers and contributing generously of our substance, to carry on missionary operations, is not enough. To send forth preachers and teachers, with Bibles and tracts, is not enough. Nor is it sufficient that the gospel be proclaimed to all men. All the means of grace are of divine appointment, and rightly employed will most surely accomplish all the ends for which they are appointed. Christians have been known to say, with reference to the conversion of others, "Well, I have done my duty; if these souls perish my skirts will be clear of their blood." Few indeed are the cases in which such language can be used with propriety; and it is often used no doubt to quiet a mind disturbed by the consciousness of failure in duty. Who, of all Christians living, can say they have done their duty to the Chinese? The whole work, or nearly the whole, requisite for the conversion of the Chinese, is untouched. Is it not desirable, then, that there be in China a body of missionaries preparing for future usefulness?

#### *Magnitude and Importance of the Work —Means and Agencies.*

*The magnitude of the work in China*, is not easily comprehended. There is, even in heaven, joy over one repenting sinner. How great, then, must be the

joy at the conversion of a whole nation like this! To supply the 17,000,000 in the United States with the means of grace, Christians there must see and feel it to be a work of great magnitude. A body of ministers must be sustained, and a body of students constantly kept in a course of training, in order to be in readiness for future usefulness. Mark this difference: in the United States all are nominally Christians, already instructed in the principles of our holy religion, and multitudes are distinguished for their pious and godly lives; while in China there is nothing of this; but idolatry, superstition, ignorance, and all ungodliness and iniquity, every where characterize the people. In America happily, there are many places, villages and neighborhoods at least, where little more seems to be needed than to perpetuate what is already in progress, to keep in good repair the spiritual temples of the Lord. Here, not only is every thing to be built up, but the sites for every altar are covered with ragged rocks and overrun with thorns and thistles, among which are lurking vile reptiles, noxious beasts, and foul spirits, all of which are to be expelled, and the rubbish removed, before the true foundation can be laid. If, therefore, in the land of the pilgrims a pastor is needed for each thousand souls, what proportion will be requisite to meet the existing exigencies here? In the one case the pastor has only to go forth and feed the sheep and feed the lambs; while in the other, where is he, and what has he to do? Do Christians at home understand the difference? In taking the true magnitude of our work, we must not only estimate the numbers who are to be wrought upon, but their condition and circumstances must also be considered. Viewing the case, then, in all its bearings, who is there, who has a Christian's heart, that does not see the desirableness of having a body of missionaries in China preparing for future usefulness?

*The importance of this work* is what most of all gives it interest. To seek redress for some indignities, to obtain indemnity for certain pecuniary losses, and to establish peaceful relations with the Chinese government, what expenditures of treasure and of human life are now being made? The British government has objects to obtain, and in the course of two or three years you see a series of operations in progress ten times more expensive than all the combined christian missions of the day.

To secure their private ends of honor, pleasure, or gain, we see individuals willingly, anxiously, devoting nineteen twentieths of all they possess; while for their Divine Master, their Heavenly King and Benefactor, they "can afford to give only one in twenty." Truly it is written, The children of this world are in their generation wiser than the children of light. Do not Christians know that the redemption of the soul is precious? What are temporal losses and indignities, the sufferings and privations of a few short years, in comparison with the eternal torments of a spirit doomed to hell? What can a man give in exchange for his soul? And what will be the advantage to a man, if he gain the whole world, and is at last driven away into outer darkness?

The object of christian missions is to pluck brands from the burning, to stay the plague of eternal death, to set at liberty the prisoners of despair, to save the lost, to take the children of darkness, the willing captives of sin and Satan, and make them the sons of God and the heirs of glory and happiness everlasting. Can any work be more important than this? And when it involves the present, the immediate, and the eternal interests of 360,000,000, will any believer in Christ doubt the desirableness of having a body of missionaries, in China, not only preparing for future usefulness, but ready for immediate action?

As it regards *the means and the agency* for working out the conversion of the Chinese, they are prayer and the promulgation and enforcement of divine truth, as it is revealed in the Old and New Testaments.

Such is the economy of grace, that success in preaching is made, in a great measure, to depend on the prayers of the church. The whole history of the people of God is illustrative of this. In all times when inquired of and sought unto, Jehovah has heard the cries and supplications of his children. It is his delight to answer and bless them. No individual is too obscure and no effort too small to escape his notice. Nay, he chooses the weak and the humble to abase and confound the strong and the proud. The smallest body of missionaries, therefore, need not be disheartened.

Still, at this age of the church, the number of her heralds should not be small. For the Chinese, an agency is, at this moment, required ten thousand times greater than that now at command; 6,600,000 of pastor and teachers are needed, in order to give one laborer



to each 500 souls. And then, what a multitude of Bibles and tracts are to be provided. We mistake, wrong ourselves and others, and dishonor God, if we imagine that the Chinese are going to be converted without the employment of means and agency. But why attempt to use arguments in this case? Do Christians need them? Are those who have been bought, redeemed by the precious blood of Christ, unwilling to obey his commands? When he, in his parting legacy, commands his followers to go into all the earth and make disciples of all nations, will they refuse?

LETTER FROM MR. WILLIAMS, MACAO,  
3D SEPT., 1842.

*Trade and Use of Opium—Papal Missionaries.*

It will be seen that this letter was written before the conclusion of a treaty of peace between Great Britain and China was known at Macao. Doct. Cumming is a medical missionary from the United States laboring in China, independently of any missionary society, and at his own charges. Mr. Brown is also from the United States, and sustained by the Morrison Education Society.

Affairs are, in this part of the empire, quiet as can be wished, so far as trade is concerned. Canton has not been more quiet since December, 1838. Trade goes on there with the greatest facility. At Whampoa the opium trade is conducted, without any obstacle, by a large fleet of small craft. Indeed the Chinese authorities have given up all control of the river below Whampoa since the destruction of the Bogue forts, and ships can go up and down as they please. The amount of opium is about the same as three years ago; but the trade is now conducted very differently, is in more hands, and carried on in a more reckless manner. It is, I believe, not so profitable as before. At Macao the drug is smoked without the lest fear in public shops, many of which are fitted up by the Portuguese, where the Chinese go and smoke. At Hong Kong it is as free as it is at Singapore, but it is not yet farmed out. Indeed, since the spasmodic effort of Lin to throw off this incubus, the government have ceased all efforts, and let the people do pretty much as they please, now and then exacting a fee, to show that their attention was

not altogether diverted from the subject. It is working out all the evils that its noxious nature can do, and there seems no probability of restriction upon its use beyond the price and the amount brought here.

Dr. Cumming is making a very favorable commencement in his practice at Amoy. The people appear to entertain the highest regard for those who have come there to do them good. All were, however, poorly, in regard to health, and Mr. Abeel attempted to go to Chusan, but was driven back.

We are so interested in the drama here enacting, that political news mixes itself up with our letters, and we suppose you are also interested in it. God is doing his strange work here. Would that the church was ready to help him with her men, her means, her prayers. He has opened China, and the pope is availing himself of the opportunities presented. Six priests arrived last month, and their stations are to be at new places. The building of their chapel and school at Hong Kong is advancing. It will cost, it is said, \$26,000, at least \$20,000;—more than your mission to China has cost from the beginning. They have twenty men to our one, but I trust God is with the unit. We have good hopes that one of Mr. Brown's scholars has passed from death unto life. God be praised for this great mercy. It rejoices us much.

Mr. Bridgman was at Hong Kong, getting a house in readiness, preparatory to removing thither from Macao. All the protestant missionaries seem to be about to remove to that place from Macao.

*Termination of the War—Opening of Chinese Ports.*

From the official communications of those conducting the British expedition against China, it appears that a treaty of peace was concluded between them and commissioners from the emperor, on the 25th of August last. The British forces had previously reached the gates of Nanking, where the negotiations were conducted. By the treaty the Chinese cede Hong Kong to the British, open the ports of Canton, Amoy, Foo-chow-foo, Ningpoo, and Shanghai to British trade, set free all British subjects held as prisoners, and pay \$21,000,000. The four ports, which, besides Canton, are to be opened to British trade, are on the south-eastern and eastern coast of China; Amoy, the more southerly one, being between 24°

and 25° north latitude, Foo-chow-foo about 26°, Ningpo 30°, and Shanghai between 31° and 32°. How far, if at all, christian missionaries may be permitted to reside in these cities, preaching the gospel openly and disseminating christian knowledge in other ways, the treaty furnishes no means for ascertaining. As greater advantages and more adequate protection are, it would seem, to be enjoyed by merchants, in respect to residence and trade, than they formerly enjoyed at Canton, it is to be presumed that the missionary will labor under fewer embarrassments in these places than he formerly encountered in the factories at Canton. He will at least have some access to the people at a greater number of points, which is so far an advance that God in his providence is enabling his people to make. At Hong Kong, which is to be permanently under British rule, missionaries will, it is to be presumed, have as free access to the Chinese residents, as to any heathen on the earth; and through these, who must be passing and repassing from that island to the adjacent provinces, there must be channels opened, more or less free, for christian knowledge, in one form and another, to flow in upon the great Chinese community. Will the friends of Christ prepare to meet these new demands; and regard these openings as the beginning of a series of providential events, which shall give access to the whole of that empire as fast as there shall be found in the churches a prayerfulness and faith and a vigor of effort adequate to evangelizing it?

### Ceylon.

#### LETTER FROM THE MISSION, 13TH SEPT., 1842.

THE letter which follows is a general report of the operations of the mission and the events which occurred during the half year ending with the first of July last.

The most interesting event in the last six months has been the return of Mr. Meigs and the arrival of the reinforcement which accompanied him, together with the removal by death of one of that reinforcement to a brighter and holier world, before she could even begin to know by experience what depths of stubborn evil are to be found in this land. On the 15th day of March, 1842, Mr. Meigs and company arrived at Colombo. On the first day of April they reached Jaffna. Soon afterwards Mr. Meigs was requested to take the pasto-

ral care of the station at Batticotta. Mr. and Mrs. Wyman were requested to reside at that station. Mr. and Mrs. Whittelsey were requested to reside at Maneply. Mr. W. taking the pastoral charge vacated by Mr. Hutchings's removal to Madras. Mr. and Mrs. Smith were left at liberty to reside in any place which Mrs. Smith's rapidly declining health made desirable. Whilst she lived they remained at Batticotta. Subsequently to her departure Mr. S. has, by request of the mission, lived at Maneply, and has taken charge of the schools at that station. Mr. Wyman has recently been in charge of the important central day school at Batticotta, which includes the preparatory class of the seminary. It is understood that all of these arrangements, except that in connection with Mr. Meigs, are designed only for the present time.

All the missionaries newly arrived, had opportunity to make some progress in Tamil before landing in Ceylon,—some more, some less, according as they commenced either in America or on the outward voyage. A deep desire exists in this mission to transmit to the Committee their sense of the importance of having all who are sent to join us thus prepared in part, as far as possible, before they arrive. It is not merely that so much is gained, but that the way is opened for making the most of the earlier part of their residence in the country.

Below is a statement respecting the several mission churches, beginning with a remark or two relative to the government of the churches.

Our church order is rather designed as a school to train up the church members for future action, than as a system fixed and perfected for the present. We retain in our own hands a check on the church members in their exercise of discipline. In practice we make it a rule never to act, unless we can carry the consciences of our church members along with us, and perhaps it may be said that invariably this has been the case. Probably since the commencement of our operations there has not been a single instance of an individual being received to communion, or suspended from it, or excommunicated, without the concurrence of a very large majority of the church members.

The pastors of the several stations report as follows for the year ending on 1st July, 1842.

At Tillipally there are forty-nine church members. A large majority of these attend the weekly church meetings and stated communions. Special efforts have been made to bring back those who have, in times past, been excommunicated or suspended. Some of the latter have been restored to church privileges. A maternal meeting was organized in December last; also a meeting of the baptized children at the station, who are forty in number. All the daughters of church members, who are of an age to learn, are under instructions in one or another of the mission schools.

At Batticotta there are in communion 131 church members. The regular meetings for worship and religious instruction have been held and well attended. The church members seem in some cases to have made an advance in knowledge and in christian fellowship. There is reason to believe that the faith of some has been somewhat strengthened, especially during two or three seasons when protracted meetings were held. On these occasions some cases of conviction of sin occurred among the impenitent students. Perhaps some met with a saving change. The salutary effect on the church members was a little more apparent than on the others. The class of religious inquirers in the seminary varies from forty to fifty. From fifteen to twenty of these appear to have a saving knowledge of the truth as it is in Jesus, and will probably be admitted to church membership soon.

At Oodooville there were in communion fifty-five. The communion seasons have been regularly attended and have been pleasant, though nothing special occurred at those or other seasons. One girl from the boarding school was admitted to the church. Six stand propounded for admission to the church, and about ten may be considered as being serious inquirers as to the way to heaven. Some appearance of attention to this subject has also existed among the out-school children at times.

At Panditeripo there were in communion twenty-three, who in general attended regularly to the duties of Christians, so far as their conduct was known to the pastor. A class of baptized children has been formed, including all old enough to be instructed, and who reside at the station. It embraces about twelve children, who are convened every Sunday, after the congregation have retired from the morning services. Some efforts have been made to reclaim church

members under censure, and some good effects have seemed to appear in this direction. Some of the church members seem to improve in their views of christian duty.

At Manepy there were in communion at the close of the past year fifty-seven members. As Mr. Hutchings, the late pastor, has removed to Madras, and as the present pastor has very recently arrived in the district, it is not possible to say much with accuracy as to the past year. In general terms it may be said that the church and congregation continue much as they were during the year preceding that just passed.

At Chavagacherry there were in communion at the end of the year eight church members, of whom only three reside at the place. The evil effects resulting from the absence of a pastor have been severely felt here.

At the close of the past year there were in communion at Varany twelve church members. Although there has been no special blessing from above, the church seems to have improved in having made some advance in understanding its duties and privileges, especially in respect to mutual charity and some sense of responsibility for the souls of the heathen around. The regular Sabbath and week-day exercises have been well attended by those connected with the station and have seemed to be profitable. One girl from the boarding school was admitted to the church, and several others appear to be seriously inquiring the way of life.

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### Nestorians in Persia.

JOURNAL OF MR. STOCKING AT OOROOMIAH.

#### *Health Station—Inquirers—Prevailing Immoralities.*

AN uninterrupted residence in the city of Ooroomiah, especially during the extreme heat of the summer, proving, partly in consequence of the noxious exhalations from the low grounds around it, inconsistent with the health of the mission families, they felt constrained to prepare a temporary residence in some more healthful location, to which they might occasionally resort.

*January 19th, 1842.* Seir. This village is situated on the side of a mountain, about six miles from the city, and elevated several hundred feet above the level of the plain. It commands an

extensive view of the plain and lake, in various directions. It was selected by the mission, after an unsuccessful attempt at Gavalan, as the best and only place to which we might repair in summer, and at other seasons, for the benefit of health. Its proximity to the city and to the main body of the Nestorian population gives it decided advantages over any other place. To secure quiet and safety, a strong stone wall surrounds the building, which gives it the aspect of a fort. With this precaution the mussulman authorities thought we might have a safe residence. The village is small and has no church, and no ecclesiastics reside there. The people go to the church of mar Sergis, a small village of the same name, situated about three fourths of a mile distant, on the side of the mountain.

22. We have a meeting on the Sabbath at which from thirty to forty attend. They listen to the word of God as if they had known but little about Christianity, and appear desirous of being taught the truth as it is revealed in the Scriptures.

*Feb. 10.* The young men learning English for some time past have manifested unusual seriousness and concern for the welfare of their souls. At our evening Bible class they evince a tenderness, such as I have never before witnessed among the natives. With tears in their eyes they seem ready to inquire, What shall we do to be saved? Some of them are pouring out their souls in secret that the Lord would have mercy on them and renew their hearts, which they acknowledge to be full of evil.

Mr. and Mrs. Stocking returned from Seir to the city of Ooroomiah on the 7th of March; on the 11th, a little daughter, whose declining health had led them thither for a change of air, was removed by death.

*March 17.* Preached to the ecclesiastics and members of the seminary on the prevailing sins of their people, viz. falsehood, oaths, intemperance, and the violation of the holy Sabbath. The universal prevalence of these sins, is an alarming proof of the deep degeneracy of the Nestorian church. The great majority of the clergy and people indulge in lying. Truth has but little practical value in their estimation, and consequently falsehood but little or no reproach. The want of veracity leads to the frequent and universal use of oaths. I have never seen any people

who are so addicted to profane swearing. From the man of grey beard to the child who has just learned to talk, oaths are interspersed on all subjects of conversation, however trivial or unimportant. When reproved, they readily acknowledge the sin, but render as an excuse, that it is a habit which it is difficult to relinquish. I have often reproved their priests for the use of oaths while conversing with me, and quoted the words of our Savior, "Swear not at all," etc. My plain and open rebuke would be received, and they would say in reply, "I know it is wrong; I repent;" and in some cases, with almost the next breath, would proceed another oath.

*Oppressions endured—Sabbath at Ardishai—Fasts.*

26. Rode to Ardishai. As I was entering the village I heard the voice of a man moaning most piteously from the heavy strokes inflicted on him by the bastinado. I hastened to the spot, in compliance with an urgent request, hoping that, if the man was unjustly punished, my presence might alleviate his sufferings. I found a large number of the villagers gathered around him, among whom was Mar Gabriel, the bishop, who, having been informed that the man was almost dead, had arrived just before me, when he was released. He had been so severely beaten and bruised that he was unable to stand, and it was feared he would die. His alleged offence was, that when asked by a son of the master of the village for a hen, he had declined giving it, saying he had already given fifteen and had no more. The master of the village was said to be intoxicated at the bishop's house, when the order for the severe punishment was issued and executed. It is painful to witness the sufferings which the Nestorians experience from their Mohammedan masters: but still more painful when these sufferings must be viewed, to a great extent, as the direct consequence of vice and irreligion among themselves. Soon after the scene described, the people assembled in their church for evening prayers, to the number of fifty or more. At the close priest Yohannan, at my suggestion, read the fifty-eighth chapter of Isaiah. After he had made some plain remarks on the sins of the people, as there described, I spoke on the duty of those whom God has set as watchmen and overseers in his church now, as in former times, to "cry and spare not, but



lift up their voice like a trumpet and show his people their transgressions and the house of Jacob their sins." I pointed out to them particularly the prevailing sins of their people, and referred to the events of that day and to their other oppressions as a national judgment, inflicted on them by the hand of God, for their disobedience and open immorality. To the correctness of the sentiment they gave an audible assent.

27. Sabbath at Ardishai. Preached to a congregation in the church on repentance, exhibiting its nature and necessity. Concerning this and other kindred subjects of great and acknowledged importance, the mass of the people have but few correct ideas. Repentance with them has been confounded with bodily austerities and outward rites. The necessity of it, arising from the great evil of sin, or their own guilty and ruined condition as sinners, seems scarcely to have been recognized. I endeavored, therefore, to place the subject before them in its true light, as one of immediate and indispensable necessity, without which all their other works would be but solemn mockery before a sin-hating God. The people listened with good attention; and the ecclesiastics, at the close of the service, requested that the discourse might be printed and given them and also to the scholars to read to their parents.

From Ardishai we proceeded to the villages of Alkai, Desatakla, and Saatloo, at each of which places we preached to interesting and attentive congregations.

April 17. At family worship this morning, which is conducted in Syriac for the benefit of those residing with us who do not understand English, we were reading in the 15th chapter of the Acts. It fell to bishop Mar Yoosuph to read the following verse: "Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear." The bishop paused in his reading, saying, "Here are our fasts." Such a remark from one of the highest and oldest ecclesiastics produced, as it could hardly fail to do, a smile from the young men who were reading with us. The bishop then inquired if there were other nations in the world, besides the Armenians, Greeks, and Russians, who keep fasts similar to their own. About one hundred and seventy days of the year are devoted to fasting by abstinence from certain kinds of food. Mul-

titudes of them suppose that the observance of their fasts is the great badge and proof of true Christians, and that to hope for salvation through repentance, faith, and trust in the blood and righteousness of Christ alone, would be unwarranted presumption.

24. The discourse on repentance, referred to in a previous notice, at the repeated request of some of the Nestorian ecclesiastics, has been printed, and forms a neat tract of thirty pages. May it be accompanied by the enlightening and quickening influences of the Holy Spirit, and prove a word of salvation to many souls.

May 1. The long fast of fifty days has now closed and the festivities of the Nestorians have commenced. They all repair, before dawn of day, to their churches and partake of the Lord's supper. To this ordinance all of every age are admitted, who have kept the fast. Such is the eagerness of the people to return to the pleasures of their accustomed food, and enjoy the social intercourse of the occasion, that our usual preaching to-day, except at one village, has been omitted.

#### *Ceremonies for the Dead—Destitution of Bibles.*

2. This is the day the Nestorians observe for praying for the dead. Most of the ecclesiastics, and the people generally, entertain the opinion, as derived from the writings of their fathers, that it is not only proper, but a duty which they owe their deceased friends, to pray for them and have the sacrament of the Lord's supper administered in their behalf, with the expectation that their condition may be improved by such pious acts.

Another religious custom for the benefit of the dead, in universal practice in the Nestorian church, is the following. Usually on the first day of the present feast, or resurrection day of our Lord, any person who has lost a relative during the year may purchase of a priest, at a specified sum, the privilege of being borne into the sacred apartment of their church, which they consider as answering to the holy of holies of the Jewish temple, or type of heaven. It is considered profane for any but the priesthood to set foot in that sacred place, and they only at particular times. The person, therefore, who wishes to confer the highest benefit on a deceased friend is borne on the back of a deacon,

and bows before the cross in each corner of the apartment. He who first enters the place in the manner described, on the resurrection day of our Lord, obtains the greatest merit for his deceased relative. Consequently he who pays the most money secures the first privilege. The prevalent notion among the people is that the keys of paradise are in the hands of the penitent thief who was crucified with our Lord, and whom they call Titus; and that to those of the dead for whom this sacred privilege is procured, the door to heaven is opened. So strong is the opinion in favor of this rite, that a reproach would be fastened on one who should not secure the benefit thus furnished for a deceased parent or friend. Such dangerous doctrines and practices we, of course, do not cease to oppose by the plain and explicit testimony of Scripture, endeavoring to show them the nullifying effect of such belief on the fundamental doctrines of the Bible, and the consequent futility of our efforts savingly to benefit the people, while they cherish such dangerous sentiments. Of the great doctrine of justification by faith and entire reliance on the blood and righteousness of Christ for salvation, till recently they have known but little. Ignorance, darkness, and error, however, are gradually dispersing before the light of truth and the Spirit of God. But what we need, above all things, to effect what man cannot do, is the Holy Spirit; and while we must use faithfully the means appointed, the efficiency of these means must depend on God.

It should be borne in mind that but a short time ago the lamp of truth among this people had almost expired. But very few of the great body of the ecclesiastics were found able to read intelligently. And what rendered their condition still more deplorable was that not a single complete copy of the Holy Scriptures was to be found in the possession of any of the ecclesiastics. One of the most intelligent of their priests recently informed me, that previous to our coming, he had for twenty years taught here and there a few scholars, and had not seen a whole copy of the New Testament. With such a state of ignorance and famine of the word of God, and the want of persons who could read and understand the few detached portions of the sacred oracles that were to be found, added to their civil oppressions by their Mohammedan masters, it is scarcely to be wondered at, that the

Nestorians have departed in so many things from the simplicity of the gospel.

#### *Mission Seminary and Village Schools.*

The seminary embraces fifty-seven regular attendants. Such is the reputation of its teachers, that admittance into it is eagerly sought by the more advanced scholars in our village schools. Most of the teachers of these schools impart to their pupils the knowledge they possess in the course of a few years; and the scholars, so soon as they have attained the requisite qualifications, are glad to obtain admittance to the seminary, where the facilities for their gaining a thorough knowledge of their own language are greatly multiplied. The number of applications will doubtless increase from year to year, as our village schools advance, and thus furnish fresh recruits. There is now an interesting class of young men, who are prepared to go out and be employed as teachers in these schools. It is of the highest importance that the time of some member of the mission should be chiefly devoted to this important institution. As it now is, much of the advantage of efficient superintendence is lost for the want of more laborers.

The mission sustains twenty village schools. They embrace between four and five hundred pupils. The number in several of them is small, and the attendance is greater in winter than in summer. The improvement of the pupils is as great as could reasonably be expected, considering the limited qualifications of the teachers and the little attention the superintendent has been able to bestow upon them. It is of the greatest importance that the whole time of a member of the mission should be devoted to these schools, in order to make them as efficient as possible.

This important branch of our operations needs to be extended. There are nearly twenty additional villages where schools are desired, and where they might at once be opened, if we had the means for sustaining them. In several of these villages schools have been taught during the past winter, and repeated applications have been made, that we would take them under our fostering care. But we have been obliged to defer their hopes for the want of the means to support them.

The importance of schools should be duly estimated. There is probably no department of our operations destined

to have a more permanent influence on the welfare of the Nestorian nation. Each school introduces the missionary to the people, with the Bible and the preaching of the gospel. From twenty to thirty and forty children are gathered from the streets or fields and put to studying the Holy Scriptures in their own language. A new demand is made for our books, and an intelligent and enlightened generation are raised up to take the places of their ignorant and superstitious predecessors. Except the direct preaching of the gospel, there are no means which promise so effectually to remove the ignorance, superstition, and long cherished errors of the people, as the education of the young. So long as ignorance prevails, and particularly among those designed for the sacred office, advocates will not be wanting for the gross errors and corruptions which now prevail. A school, therefore, should be established in every village, whenever an intelligent and competent person can be found to instruct it. Such are the limits of our field of labor, and the comparative compactness of the Nestorian population on the plain, and our ready access to them, with the great promise of this department of labor, that their claims for an increase of pecuniary aid are exceedingly urgent.

JOURNAL OF DOCT. WRIGHT AT OOROOMIAH.

*Robe of Honor—Koordish Sheikhs.*

THE custom mentioned in the first paragraph has been adverted to by the missionaries at Ooroomiah in former communications.

August 1st, 1841. Sabbath. It is the custom of the king of Persia to send *khalats* (robes of honor) annually to such princes and governors of provinces in the kingdom, as are so happy as to enjoy the royal favor. In putting them on for the first time a great display is made. The bazaars are closed, business is suspended, and the attention of all is turned towards the royal favorite. There is policy in this on the part of those who hold power, as it is adapted to produce an impression on the popular mind, to awaken fear, and to inspire reverence. At an early hour this morning, prince Malek Kasim Meerza sent one of his chief officers to us at Syr, to say that to-day he should put on his "robe of honor;" and, as it was a day of joy to

him, he wished all his friends to be around him. Among his friends he classes us. At the same time he knew it was our Sabbath, and that it was our custom to spend the day in a religious manner. "But," said the prince, "there are fifty-two weeks in each year, and one Sunday in each week, and but one Sunday like this." He hoped we would consent to be of his party on the joyful occasion. But the will of God must be regarded rather than the will of man, though he be a prince. Of course we declined the prince's invitation, though we might seem indifferent to his wishes, as he could scarcely appreciate our motives.

16. A sheikh from a Koordish tribe, two days distant from this city, called upon us this morning. His appearance was oriental and patriarchal in the highest degree. He was clad in a long white flowing robe, and had a large white turban folded around his head. His full beard was also white, and showed that he was a man of many years. After a volley of compliments, (which a Persian can say with great grace, although his flattery is often fulsome and offensive,) he asked me to visit his country and see his people. "They are not," said he, "like the people of Ooroomiah.\* We wash our hands, face, arms, and feet with care and skill before prayers. We are clean, pure, and our prayers are perfect. But Mussulmans here are not clean. Their washings are not according to the rule of the Koran, and of course their prayers are null and void. Their religion is unacceptable to God, and of course vain. They know not how to wash, they know not how to pray." Poor man! vain thought! He hopes to recommend his guilty soul to God by washing his hands and feet according to rule, and by praying five times a day with nice precision of language and set motions of his body.

Sept. 18. After an absence of three weeks in the districts of Mergawer and Tergawer, twenty-five or thirty miles distant from Ooroomiah, just at the foot of the Koordish mountains, I returned to the city. I went in company with our prince governor, Malek Kasim Meerza, who proposed the trip in order to escape the summer heats on the plain of Ooroomiah, and to enjoy the sports of the chase, of which he is extremely fond.

\* All Koords are Soonees, who have little love for Mussulmans of the Shiah faith. Persians are Shihahs, with few exceptions.

Another reason for the trip just at that time was to see a celebrated Koordish sheikh, who had come down to Mergawer on some business of his own from central Koordistan. As soon as the prince entered upon the plain of Mergawer, he took his course towards the sheikh's tent, to make his respects to him before going to his own quarters. This sheikh is venerated throughout the whole region occupied by the Koords. His name is loved and honored. It is said that he has unbounded influence over all the Koordish tribes, and fame gives him credit for exerting his influence for good. He dissuades his wild and savage people from plunder, from blood, from war. His reputation for sanctity is very great, and the Koords regard him as a man of God in a high sense. They believe that God makes known his will to him, and that he is a prophet, sent of God, to make known the divine will to men. He spends a large part of his time in saying prayers, and often shuts himself out from the world to hold communion with God, and to enjoy holy meditation. When we saw him, he was sitting in a little tent, with all the curtains fastened down around, although it was a hot summer's day. The reason given by the sheikh's friends was, that stillness in the atmosphere was essential to the perfect enjoyment of devout meditation, and that the breeze which would be occasioned by raising the curtains would disturb the tenor of holy thought. Having such a reputation for sanctity and wisdom, the sick resort to him for healing, the ignorant for knowledge, the perplexed for a solution of their difficulties, the injured for reparation. No where, but in a country where the minds of men are dark with superstition and ignorance, can one man gain such power over the minds of others, both in temporal and spiritual things.

27. A few days ago, in conversation with the prince, he remarked that the shah had sent a second time for his vizier, having heard that he had been guilty of some misdemeanor in keeping the accounts of the province. The prince intends to go to Teheran himself shortly, and he declared it to be his purpose to take his vizier with him; and one day before reaching Teheran to send him on in advance to the king's stable, as a safe retreat from the displeasure of his majesty until he could make some arrangement for him. The stable of the king in Persia is a shrine to which a

criminal may flee and be safe while there; the same may be said also of the stables of the nobles generally.

*A Case of Casuistry—A Launch—Wine Tax—Physician to the Shah.*

Oct. 6. It is well known that the use of wine is forbidden by the laws of Mussulmans. While many wholly disregard the written law and drink to excess, others strictly adhere to it, and we often hear of very subtle questions raised by them. For instance, one asked, if a drop of wine were to fall into a well one hundred yards deep, if afterwards the water should fail, and the well be filled with earth, and a grain of wheat be planted in that earth, and the product of that grain be eaten by a sheep, and that sheep mingle with a flock, will the whole flock become impure? "For my part," said the nice casuist, "I believe it would, and I would never taste of the meat."

26. By invitation of the prince, I went with Mr. Breath to the lake, to witness the launch of a new ship, which has recently been built under the superintendence of an Italian in the employ of the prince. A launch in Persia is as novel to an American, as a launch in America would be to a Persian. A large chain was placed around the stem of the vessel, to which forty or fifty yoke of buffaloes were attached. These animals, being fond of the water, after much effort succeeded in moving the vessel, and drew it into the water, a band of music playing on the shore in the mean while. The prince now has four vessels on the lake. They are employed in transporting wood, wheat, barley, and some other articles from one side of the lake to the other.

After mentioning the death of the Ameer nizam of Tabreez, a man eminent for his integrity and other excellencies of character, Doct. Wright states that his body was carried for interment to Kerbela, a town on the east of the Euphrates, two days from Bagdad, where one of the famous moslem imaums was buried, and thence become a consecrated burying ground, to which multitudes are every year carried from various parts of Persia. Doct. Wright remarks—

Is it not marvellous that forms and places should be so highly esteemed by men, when they are of so little account in the sight of God? But so it is in all these countries among all classes, both



Moslems and Christians, and so it will be, wherever the atonement of Christ is not embraced and loved, as the only ground of acceptance with God.

Within a few days past the prince-governor of Ooroomiah has laid a tax of fifty cents on every *khoom\** of wine made in the province. As the Nestorians make an immense quantity of wine, and drink it to great excess, this movement touches them in a very tender point, and has made a great stir among them. The ostensible motive on the part of the prince in laying this tax is to diminish the quantity of wine made in the province, and thus to check the progress of intemperance. But no one believes this to be his real motive. He has credit only for wishing to raise funds for his contemplated trip to Teheran.

Jan. 20, 1842. Returned to-day from Tabreez, having been absent seventeen days on business for our mission. While at Tabreez I became acquainted with Doct. David Khan, second physician to his majesty, the shah. Isfahan is his native city. When quite young he went to India, where he remained some twenty years in the service of the English, and learned to speak and write the English language with ease. Some years ago he returned to Persia, and entered the service of the shah. Last fall, when the Ameer Nizam was ill at Tabreez, he was sent up from Teheran, by the king, if possible, to save the Ameer's valuable life. But the Ameer's time of departure had come. He died. Shortly after Kahraman Meerza, the king's brother, was taken ill at Tabreez. David Khan was ordered to remain, and do what he could for him; but the prince also died. In a country like this, such successive events are very unfavorable for the reputation of the attending physician, however wisely he may have managed the cases. This gentleman is by birth an Armenian. But by intercourse with the English in India, he became enlightened, and now sees and acknowledges the low condition of all Christians in the East. The shah's chief physician,† who spent ten

years in England, though a Mussulman, is very partial to David Khan, and by his kindness secures him influence among Moslems. These two gentlemen, though natives of Persia, correspond with each other, when separated, in English. When at Tabreez I had the pleasure of reading a letter from the chief physician to his friend. It was written in an easy, flowing style, and showed that the writer of it was master of the English tongue.

#### *Sabbath at Ardishai—Notices of Schools.*

April 5. Met Mar Gabriel, the bishop of Ardishai. He said that he was in Degallee last Sabbath, when we arrived and held our meeting, but that he was asleep, and for that reason did not attend. But that, if we had not gone quite so soon, he would have made some fine sport for us by the fighting of buffaloes! Such is the character of this young man, the highest ecclesiastic on the plain of Ooroomiah. He loves wine; he loves the chase; he loves any thing, rather than to feed the flock of God, of which he is an overseer. It is, however, to be said to his credit, that he throws his influence in favor of our schools in his diocese, and that he also freely opens his churches to the mission for the preaching of the gospel.

May 1. Sabbath. Yesterday rode to Ardishai, to be ready for service in the church to-day. This is the first day of the great feast after the long fast, when all the Nestorians, who possibly can, go to their churches and take the sacrament. Ten minutes before two o'clock in the morning, the bishop and I went to the church, where we found the priest and a few people already. The people were constantly coming in, and after kissing the cross, as is the ordinary custom upon entering a church, they saluted each other, saying in Syriac, "The resurrection of our Lord." About four o'clock the preliminary prayers were finished. The church was then crowded full. The bishop then went through a form in a private apartment, consecrating the elements; the priest read the portions of Scripture relating to the resurrection of our Lord, and expounded as he read; then came the sacrament. The bread was presented by the bishop, the wine by a deacon.

not. Were John such a youth as Joseph at the court of Egypt, we might hope that he would do much for his oppressed people, the Nestorians, at the court of Persia.

\*Khooms vary in size from forty to sixty gallons.

†June 14. We have recently heard, that John, a Nestorian boy, who has been under instruction in our mission since its commencement, and who was carried to Teheran last winter by our prince-governor, Malek Kasim Meerza, has been taken by the king's chief physician, with the intention of keeping him. John writes as being well pleased with his patron. What will be the result we know

Having been requested to partake myself, I did so, though with mingled feelings of joy and sorrow;—of joy, that God so loved the world that he gave his Son to die for it;—of sorrow, that those who profess to be the friends of Christ and now come to the sacrament, so dishonor his name.

June 6. To-day our girls' school was dismissed, to give the teacher an opportunity of uniting with the teachers from the village schools in the seminary, who come together for a time for the purpose of better qualifying themselves for this work. During the last term the girls' school has numbered generally nineteen or twenty. Most of the girls have made good progress in learning. All of them are able to read the ancient Syriac more or less, and some of them are beginning to translate into the spoken language. There has been an evident improvement in their appearance under the direction of the females of the mission. We hope that some of them may be saved from the ignorance and folly of most females in this country. It is no less desirable here, than in America, that females should be intelligent and educated, and qualified to have the care of children, who, during their early years, are committed entirely to their hands.

22. During the last year our Musulman school has been continued as before, though the attendance has been very irregular. At different times we have had ten scholars, though not more than three or four have ordinarily been present at the same time. At this time only one attends regularly. A variety of causes have operated to reduce the number. Hassem Aly Khan is still quite punctual, and is learning well. He speaks English with a good deal of ease, and reads and writes pretty well. He is a very fine boy. He seems truly attached to us, and appears quite ready to adopt our sentiments, as far as he knows them. We are very fond of him, and can hardly think of him as a Musulman. Being of a high family, and withal possessing fine abilities, we hope that he will be qualified and disposed by his connection with us to do something to prepare the way of the gospel among his benighted people. Among Mussulmans we must not despise the day of small things. We firmly believe that the day is coming on when God will work mighty changes in these moslem lands, and duty clearly calls us to do what we can to prepare the way of the Lord.

### Independent Nestorians.

LETTER FROM DOCT. GRANT, 12TH  
SEPT., 1842.

#### *Kind Reception from the Koords and the Nestorians—Stations.*

Doct. Grant writes from Asheta, in Tyary, a western district of the Koordish mountains.

I have been now nearly two months a solitary pilgrim among these wild mountains; for, contrary to my expectations when I last wrote from Ooroomiah, I am destined for the fourth time to traverse these difficult fastnesses alone. Mr. Stocking, who had been designated to accompany me, being obliged to return after reaching Salmas, in consequence of severe illness. And yet I am not alone, for He whose word cannot fail has, I trust, vouchsafed his cheering presence, and I have also found an agreeable companion in Mar Yoosuph, one of the bishops who accompanied me from Ooroomiah, but who now lies by my side groaning with a fever which has just seized him. I have traversed the mountains in almost every direction, since entering them, and formed a more extensive acquaintance with the people and with the most influential of the surrounding Koords, with whom I have been brought in the most intimate and friendly connection during the fifteen or twenty days I have spent with the chief of the Hakary tribes, Nooroolah Beg, the powerful chief whose confidence and friendship I so providentially gained on my visit to his castle nearly three years ago. To his continued friendship I am indebted for my safety, under God, during my present visit, without which it would not have been attempted during existing commotions. He received me with every mark of respect, and has treated me with the greatest kindness and attention, alike in the camp and in his own castle, always seating me by his side when we ate. I have had the most free conversations with him regarding my objects and plans; and I am gratified in being able to add that he has given his official written approbation to our residence in his country: for you must know that he now claims jurisdiction over the whole of the Nestorian tribes since the burning of the patriarch's house and the advantages gained over a part of their country last year. Much of this juris-

diction is little more than nominal; but it is evident that the Nestorians have lost much of their former independence, if it be not in fact virtually gone, as I surmised in a former communication. This is owing much to want of unity among themselves, and a feeling of discouragement in view of the hostile aspect of their numerous enemies.

The patriarch, unable to maintain either his authority or his independence, has taken refuge with one of the two maleks of Tyary, where I visited him at their summer encampment upon the summit of one of the mountains, which overlooks the Zab and commanding a most extensive and romantic prospect. We afterwards descended together to this place, (Asheta,) where I have made arrangements for the establishment of one of our mission stations, in connection with another at Lezan, the point at which I entered the mountains on my first visit. Partial arrangements have also been made for stations in Tehoma and Jelu, as soon as men can be found to occupy them.

With the patriarch I spent two weeks, receiving every mark of his personal regard and renewed assurances of a disposition to favor our plans and objects for the improvement of his people, though it is but too evident that he is at present more concerned for their political than for their religious and moral condition.

With the favor of the highest civil and religious authorities, as well as that of the great Head of the Church, we shall certainly sustain no small share of guilt, if we overlook our present responsibility and neglect to enter this open door; for wide open it is, in a most important sense, notwithstanding the commotions around us. By former communications you will be led to believe that wars and rumors of wars are still the order of the day. In this quarter, however, affairs are assuming a somewhat unexpected aspect. The proposed expedition of the Hakary Koords against Amadie has proved an entire failure, in consequence, it is believed, of the refusal of the Nestorian patriarch to co-operate, and that strong hold of Koordistan has now just submitted to the besieging Turkish army. This change may soon re-open the way from Mosul to the mountains, and render this route more secure than ever before, unless the reported incursion of the Persians shall call away the army of the Turks before their authority is fully established. It remains to be seen whether the Turkish

army will advance in this direction, as was their original purpose. Should they do so, I am inclined to think the Nestorians would make little, if any, resistance, regarding it as a choice between Koord or Turkish masters, in which the patriarch is the more favorably disposed to the latter, hoping, in the event of his falling into the arms of the Porte, that some friendly christian power will shield him from oppression. As the way becomes open, the mountain Nestorians will become more exposed to another source of danger, to which your attention has often been called. I refer to the proselyting efforts of papal emissaries, of whom two or three made an unsuccessful attempt to enter the country from the Turkish frontier while I was entering from the Persian. With the strong temptation which the patriarch now has, in his weak and distracted state, to seize upon any offer of temporal advantage, which the papists know too well how to make, it is of the greatest importance that we maintain every advantage we may have acquired, in the good providence of God; and you will, therefore, be prepared to learn that I have already made arrangements for spending the winter in the mountains, whether I am joined by an associate or not. But I most sincerely hope that I shall not be disappointed in our expected reinforcement to this mission. As it now is, we have actually no one but myself to occupy this large and important field, Mr. Hinsdale's presence being imperiously required to maintain our post at Mosul. We need, at the least, six new laborers for this field at the present moment, and without them the field will be but partially occupied: nor can six do half the work which is required. For the present I have engaged a native house, which I am fitting up for my winter quarters; but our main dependence must be upon houses of our own construction. I have made arrangements for schools in Tyary, Jelu, and Tehoma, which we are just commencing. There is a great want of qualified teachers, and one or more schools of a higher order for training teachers will be imperiously requisite and will claim our early attention. Were associates now in readiness, I might at this time safely introduce them: How it will be a month or two hence I know not, but will hope for the best.

Through great fatigues and privations and exposures, the Lord has watched over me and given me strength equal to my day. But I have no time for far-

ther particulars. I trust my next letters will bring the intelligence of the arrival or near approach of our appointed associates. Let them be speedily followed by others.

LETTERS FROM MR. HINSDALE AT  
MOSUL.

Mr. Hinsdale was waiting at Mosul, a town on the southwestern bank of the Tigris, opposite the site of the ancient Nineveh, for the arrival of other missionaries. On the 16th of September, 1842, he writes—

Amadiéh has at length surrendered to the Turks, and I confidently anticipate the route to the country of the Independent Nestorians will soon be safe, if it is not even now. If practicable, I hope to meet Doct. Grant in the mountains and spend a few weeks there before the setting in of winter. At all events, there is every reason to believe that the country will be accessible before a single mission family will be ready to enter and settle there. To me the finger of Providence appears manifest in shutting up the way and keeping it closed against papal influence so long, while our brother has entered by another route, and, as I trust, been enabled to do much towards fortifying the minds of the people against papal errors; and now the barriers are again removed, just as there is a prospect of our being able, I trust at no distant time, to settle there permanently.

I mentioned in a former communication, that two papal priests had gone to Elkosh, with the view of proceeding to the country of the Independent Nestorians. They returned to Mosul without accomplishing their object, after an absence of two or three weeks. I do not think they will renew the attempt this season.

During the present week, the French consul, at his own expense, is having mass said in the churches of the city, for the Duke of Orleans.

Orders have come from the pope, that prayers be offered in all the churches for Spain, whose defection seems to weigh heavily on his highness.

On the 19th of September Mr. Hinsdale writes again from Mosul—

Doct. Grant's letter reached me in the morning of the 17th, just four days from Asheta. In a letter to me he inquires,

"Can you come and spend the winter here with me?" Had we associates here now, I should leave without delay, taking Mrs. H. with me to settle in the mountains. The way is now open, and I think there is a fair prospect that it may continue so during the autumn; but change is the order of the day, in this country, and we know not what an hour may bring forth. I do not yet entirely relinquish the hope that we may settle in the mountains before the setting in of winter, though from our last intelligence the prospect of aid arriving here in season appears dark. Should we have no further intelligence of the expected reinforcement, I shall probably go in the course of two or three weeks, and remain till the setting in of winter.

The French consul informed me yesterday that two more priests are expected here from Rome soon.

Broosa.

EXTRACTS FROM THE JOURNAL OF MR.  
SCHNEIDER.

*Sabbath Meetings—Interest in the Scriptures—Sales to Jews.*

The first entry in the journal was made on the 23d of May, 1842, immediately after Mr. Schneider's return to Broosa, after an absence of some weeks, during which time the meetings for preaching to Armenians were suspended. After his first meeting subsequent to his return, he writes—

I was glad to see the usual number present again, and the same degree of attention manifested as formerly. Among the hearers were two new ones, who listened with much interest. It is with pleasure that I find the state of things among the Armenians much as it was when I left. Though a spirit of inquiry, and a general waking up to religious things do not exist here to the degree in which they prevail among this nation at the capital, yet the same movement on the minds of men, in kind, is very obvious in this city. The more my acquaintance extends, the more I see evidence of a desire to inquire after the truth, of an increasing conviction of the insufficiency of the mere externals of religion, and of a desire to conform to the word of God.

May 24. In a recent interview with H., one of the pious young Armenians,



he gave me an interesting account of an conversation he had had with one of the principal men of his nation. This man, with whom we have had no personal intercourse, expressed much interest in and thankfulness for our books. He remarked that his nation owed the missionaries a great debt of gratitude for the valuable books which they are issuing. Such as are accessible to him he always reads. When H. met him, he found him with one of them in his hands.

Of another intelligent and friendly Armenian, on whom he called May 31st, Mr. Schneider writes—

He gave me the following narrative. One Sabbath day, as he was reading the Old Testament, some of his Armenian neighbors came in. They asked him what book he was reading; and on being told, they requested him to read aloud to them, that they also might be instructed. He did so; and they seemed both interested and highly surprised at what they heard. They were unwilling to believe that this was the Old Testament. "You are composing it yourself as you go along, and reading to us your own inventions; such things are not in the Bible," they exclaimed. No, I am not, was the reply, I am reading the very same book from which portions are read daily in our church. Only this is in our spoken language, and that in church is in a dead tongue. Still, so new and strange did those things appear which had been read, that they could, with the greatest difficulty, be persuaded that this was a part of the word of God, which they actually receive and possess, but which has been to them a sealed book. At length, after considerable discussion, turning down a leaf at the place where he had been reading, and handing the book to one of them, he said, "Here, take the book home, and let your son read it to you, and see if it is not just as I read it." Since that time he remarked, these men come to him on the Sabbath, and request him to read the Scriptures to them, as most of them cannot read themselves; and so regularly do they come, that the business of reading to them has become quite a task to him.

June 10. Made a call on the Jewish rabbi, and presented him with specimens of the Old Testament in Hebrew Spanish, recently translated by Mr. Schauflier. My object was to secure his approbation of the work, and thus

facilitate its circulation among the Jews. His son and one of the chief men of the nation were present. Before I stated the object of my call, the son inquired whether some new books had not appeared. I then produced the volumes I had brought, and they were all highly pleased with them, and spoke much in their praise. The rabbi said that tomorrow, their Sabbath, he would take the books into the synagogue and shew them to the people, and tell them what they were, and where they were to be found, and at what price they would be sold, with permission to every one who wished for them to procure them. After some conversation it was arranged, that copies of the books be sent to the shop of the chief man present, in the business part of the city, so that all desirous of seeing and examining them, might do so conveniently.

*Pilgrimage and Sacrifice—More Scriptures received and read.*

27. Called on an Armenian friend, whose brother has recently recovered from a severe and dangerous illness. This brother, I was informed, has made a visit to the Armenian monastery at Armash, near Adabazar. The object of his visit was to present a thank offering to that establishment for his recovery. Visits are often made thither for such purposes. As the people attach much sanctity to the place, some of them, when sick, often go there with the hope of being restored to health. This same individual, very soon after his recovery, and before he was able to leave his house, offered a sacrifice of two sheep as an expression of his gratitude. The animals were divided into portions and distributed among the poor, he himself superintending the distribution. I am told that such sacrifices are occasionally made among the Armenians, though they are not of frequent occurrence.

July 1. Forwarded thirty-five portions of the Scriptures and some tracts to a village near Adabazar. I had previously sent some to the same place. These were soon paid for, and this new supply was ordered. All the copies of the Hebrew Spanish Pentateuch, which I had, have been sold. The Jews manifest quite an encouraging degree of interest in this work.

August 2. Last evening had a conversation with S. on the general state of religious feeling among his nation. In the course of our interview he remarked, that all who had attended the preaching

on the Sabbath retained the impression of what they had heard; and all of them spoke in terms of approbation of the service. S. himself gave an instance, shewing the readiness with which the truth is often received. One day he had a long and faithful conversation with H. M., pointing out to him the errors of their church, in regard to confession, invocation of Mary, to the saints, etc. etc., proving to him from the Scriptures, that there is only one mediator, Christ Jesus; that we can be saved only by him; that no efforts or good works of our own can possibly conceal our guilt; and that we must be born again and lead a holy life, or we can have no hope of heaven; etc. The old gentleman, though accustomed from his youth to regard these and similar errors as true, at once assented to the sentiments advanced by S. Sometime after this interview, when they met each other again, by the tone and manner in which he spoke on these topics, he gave S. reason to believe that his former views in regard to them had undergone a real change. Such facts shew most clearly what will be the effect produced, when the truth can be brought to bear upon this nation more extensively. In this view, the multiplication of religious books and tracts, the increase of pious young men of that nation, and the increase of a missionary influence, in every way in which it can be exerted, assume a vast importance, and promise great results.

3. I have been very much gratified to see the interest which the Jews take in the new translation of the Old Testament by Mr. Schauffler, referred to above. I had not dared to anticipate the circulation of more than a few copies; but, contrary to my expectations, I have already disposed of twenty-eight copies of the Pentateuch, which is all that I have now on hand. These twenty-eight copies have all been sold. They are not only willing to pay for these books, but even express gratitude for them. Many inquire, what benevolent individual, or individuals those are, whose liberality has disposed them to furnish the word of God at so cheap a rate. And by some means the impression has become general among them, that some rich, benevolent female, a friend of the Jews, has been the benefactress. Even the rabbi, when I presented him with specimens of the work, inquired of me if some pious female, wishing to perform an act of great charity, did not cause them to be printed.

I informed him, in the presence of several others, of the true source of this benevolence, the Bible Society. Good people in America and England were desirous that all nations should possess the word of God, and so they formed a society, and contributed money, and had it printed in various languages, and circulated in different countries; not only for the benefit of the Jews, but of all nations. But still, they seem to prefer their own way of accounting for what appears to them a wonderful exhibition of disinterestedness.

*Prayers for the Dead—Inquiring Priests  
—Bibles at a Fair.*

8. This is a feast day among the Armenians, and it is devoted to offering prayers for the dead. The vartabed preached a sermon on this occasion, shewing the importance and desirableness of interceding for the dead. Among other things he related the following story, to excite his hearers to present offerings in behalf of the departed. It is substantially this. Near Erzeroom, he said, there was a town where the people were very careful to remember their deceased relatives, presenting *pilan* (a kind of food) and other offerings. A lad in that place, who had not thus remembered his deceased father, had a dream. In his dream he saw all the other deceased of that place enjoying the greatest happiness imaginable, while his poor father was in the greatest agony. On inquiry into the cause of his suffering, his father replied, I have brought you up and suffered much anxiety on your behalf, and expended much money for your benefit; and yet you have not paid any thing for me, or offered any presents that prayers might be offered for me, and I be delivered from this place of suffering. The friends of the others have been more devout and faithful than you, and so they are happy, while I am tormented. The young man, excited by his dream, went and gave the ordinary presents to the priests, and thus had prayers offered, to the effectual relief of his father, as the vartabed would have his audience believe. Many among his hearers, among the most ignorant and superstitious class, doubtless believed the story; but there are others also, who do not give credence to such fabulous inventions; and there is good reason to hope, that the number of such is on the increase. All the vartabeds (preachers) in the Armenian nation do not preach in this style; yet

it is to be lamented that so many of them are so much inclined to foster the errors and superstitions of the people.

25. In a conversation with S. last evening, he informed me that, having been called upon by a priest on some business, a few evenings ago, he took occasion to converse with him on the subject of religion, and to read to him portions of the New Testament. He endeavored, particularly, to impress upon him the duties and responsibility of his priestly office; and to do this the more effectually, he read to him passages shewing the zeal of Paul for the salvation of men, laboring with his own hands for his support, and warning men night and day with tears, etc. etc. The priest was very much interested, and with surprise exclaimed, "Why, was such the conduct of Paul?" S. then told him that such was the spirit and zeal with which he, as a priest, should labor to teach men their duties and lead them to live a christian life. "But what, and how shall I do?" inquired the priest. S. replied, Take the Bible and go to the houses of the people and read to them small portions, and converse with them in reference to these, and thus awaken their attention. Do not be afraid that they will be displeased with such a course. They will rather be glad and thankful. So deep was the impression made upon his mind, and so much was his interest excited, that he said, "I will come to you every day, to hear you read and talk about these things." And in fact, he came again the next day, and yesterday twice, for these purposes.

29. My little audience listened to the exhibition of divine truth yesterday with uncommon interest, and a few of them seemed to be particularly impressed. It is an unspeakable privilege to declare unto them the precious gospel, especially when they receive it with eagerness.

Sept. 20. The priest, mentioned under date of 25th ult., continues to come to S. for reading and religious conversation. He visits him three or four times every week, and they read different parts of the New Testament, and then converse upon them. He often proposes questions to S., relating to different parts of christian duty and character, and particularly in reference to his duty as a priest. Another priest also comes to S. occasionally for religious inquiry and conversation. And all the priests have a high regard for this young man, and are always ready to listen, when he addresses them on divine things. They

seem to feel that he is capable of instructing them in these things; and while they listen to his admonitions, as he informs me, they often exclaim, under a sense of their great deficiencies, "Alas for our state!" It is truly encouraging to witness such a readiness to be taught and guided on the part of these priests, and it is equally a matter of rejoicing and thanksgiving, that one so able and glad to instruct them, is in the midst of them.

22. The man, whom I had sent to the fair at Balikkissar with books has returned. Although another individual, sent out from Smyrna with books, took this fair in his route and sold a good number, yet my agent succeeded in selling more than he did last year, when he was alone. He disposed of 139 portions of the Scriptures, thirty-one religious school-books, and 121 tracts; in all 291 pieces. Adding together numbers sold by both, there is quite an increase upon the last year. There being persons present from all parts of Asia Minor and Turkey, and even from other neighboring countries, the books sold will be widely circulated. Some of them were taken by individuals to be carried into Armenia. Although a much larger sale and distribution is often effected in some other places, yet the growing desire and demand for these books is to be hailed as a cheering indication. The Jews, who attended the fair, were much interested in the Hebrew-Spanish Old Testament. They took all the copies that were offered for sale, and if there had been a greater supply, those from a single town, Magnesia near Smyrna, would have purchased to the value of 1,000 piastres, (forty dollars.) An arrangement was made with these individuals, through the son of the rabbi of Broosa, present at the fair, to send them as many copies from here as they wish for as soon as the last volume of the work shall appear. Truly the friends of the Bible Society have reason to be encouraged in this effort for the children of Abraham.

Mr. Schneider mentions that the whole number of those who have attended his meetings on the Sabbath is 135, though that is a far larger number than is ever found present at one time. He has also a weekly Bible class, and a lecture to a few young men on some branches of science.

Mr. and Mrs. Ladd, late of the mission to the island of Cyprus, now discontinued, having been designated to Broosa, have arrived

there and settled in the Greek part of the city, being qualified by their knowledge of the Greek language, to labor for that class of the population.

Mr. Powers, formerly the associate of Mr. Schneider at Broosa, has, with Mrs. Powers, returned there to resume his labors among the Armenians.

### Constantinople.

LETTER FROM MR. SCHAUFFLER, DATED  
2D OCT., 1842.

#### *Return of Mr. Schauffler—Reception of the Old Testament by the Jews.*

Mr. Schauffler, after residing about three years at Vienna, in Austria, superintending the printing of his translation of the Old Testament Scriptures into the Hebrew-Spanish language, (the language spoken by the Jews in Constantinople and the vicinity, being substantially the Spanish language written in the Hebrew character,) returned with his family to Constantinople, by way of the Danube, on the 11th of August last, where he will resume his labors in behalf of the Jews. His edition of the Old Testament embraced 3,000 copies, besides one hundred copies, superior in paper and binding, designed for distribution among the heads of the Jewish community. Concerning the manner in which his book is received, Mr. Schauffler writes—

You remember that the late *hakam-bashi*, (head of the Jewish community,) who anathematised me and all my books when I began the translation of the Old Testament, sent me subsequently his *haskamah*, or recommendation, and copy-right for my work to Vienna. He having died since, it was natural that we should wish a confirmation of this recommendation by the present *hakam bashi*; when we therefore saw that he received my present favorably, and invited me to call and see him, Mr. Calhoun, myself, and Mr. Marcussohn, the Israelite whom I baptized several years ago, called upon the *hakam bashi* last Wednesday, (September 28th.) He received us very cordially. The greatest of all the rabbis here, the rabbi of Balat, a suburb up the harbor, was also present. After a few complimentary words, the father very politely requested a number of copies of our small edition of the Pentateuch, struck off in connection with our large quarto edition of the whole

Old Testament, for the use of the scholars in the school of his district. We promised to send for them. We then requested from the *hakam bashi*, the confirmation of our *haskamah*. He replied that he would give it, and in order to be able to give us a definite reply on the spot, he invited us to step with him into the judgment hall, or the room of the *dayanim* of the people. These *dayanim* are the judges, and were in number four or five, besides the *hakam bashi*. The *hakam* or rabbi of Balat was also of their number. All appeared to be either favorable, or at least not unfavorable to our request, except one, the rabbi of Has-Koy, who strenuously opposed it. After much violent and boisterous opposition on his part, they all came to the conclusion that they would examine the work, and if it was good, recommend it; and that I might call again the Wednesday following. I expressed myself pleased with this conclusion, and promised to send each of the rabbis a copy of the whole for this purpose, which I did the same day. I expected little else but opposition, however, or at the best, an entire silence on their part. I was almost sorry that we had made the request of them, but under these circumstances could do nothing more than to commend the cause to the Lord. On Friday following, however, the *hakam bashi* sent me a very polite letter in Hebrew, the purport of which was, that he would recommend the work gladly, it being very good, etc. etc., with this condition, that it should not be sold among the Jews by men of a strange tongue, but by faithful sons of Israel. I sent back to him my compliments and my consent to this condition, upon which the scribe, who acted as his messenger, said he would bring the written recommendation to me in a few days. The chief servant of the *hakam bashi* was very anxious to receive a copy of the work, as a present, and we gave him one.

Thus the Lord has overruled the whole for good, and we have very much reason to feel encouraged that the work will go abroad among the Jews without impediment. Two boxes of books have gone to Adrianople, where our small Pentateuch has gone off very rapidly; and Mr. Schneider at Broosa has found the Jews there equally anxious to receive them, and the rabbi himself and his son were willing to give their countenance and co-operation to the dissemination of our translation among the Jews of their city.



**Syria and the Holy Land.**JOURNAL AND LETTER FROM MR. W.  
M. THOMSON.*Visits from Metawali Sheikhs—Disaffection with the Patriarch—Inquirer.*

FROM the journal of Mr. Thomson, kept partly at Beyroot and partly at Aitath, a village on Mount Lebanon, a few extracts are given below. They relate much to the agitated and uncertain condition of public affairs in the unhappy country where he is called to labor. The Metawalies, whom he mentions, are a separate community, supposed to have peculiar though concealed notions on religious subjects, somewhat resembling the Druzes.

*April 20th, 1842.* Was visited to-day by the sheikhs (six in number) of the Belad Besharra. They are Metawalies, and have repeatedly called and manifest quite an earnest desire to cultivate our acquaintance. They urge us to spend the summer in their mountains, and to open schools among them. They say their country abounds in milk, leben, butter, honey, and wild game, such as gazelles, partridges, etc. etc. This is common. Every man praises his own village, his own fountain of water, and his own house, and without the least grain of modesty or any regard to truth.

23. A number of Metawali sheikhs from Belades Shukeef spent the whole forenoon in my study. Their requests were the same as those above. There was a religious sheikh among them, who made astounding pretensions to extensive learning. He had travelled into Persia, as he said, to sit at the feet of the greatest masters. On all subjects of science he is profoundly ignorant, with the great disadvantage of being intolerably self-opinionated and vain. We had a long discussion about the Bible and its doctrines. Nothing seemed to stumble him so much as the divinity of our Savior; and he appeared sorry to find that, while our faith was so much more rational, on most points, than that of the christian sects of this country, yet, on this grand stumbling-stone, we were as one with them. He talked incessantly, without punctuation or paragraph, and in a very loud and boisterous style.

24. The same sheikhs came back to-day to go through the same ceremony

of sherbet, coffee, and pipes—tell fifty lies about their extreme love for me, and their longing after my presence the blessed; and to go over the same unprofitable discussion as on yesterday. I find the religious sheikh is also *cadi*, or judge of the Metawalies in the district of Shukeef. He is the only learned moslem, who has seriously requested of me to be supplied with all our books. He pretends to be very liberal, and to seek truth for its own sake, wherever he can find it.

*May 1.* A member of the house of Istafan called with several christian sheikhs of the Beit el Hazan. They are the governors of the Kesrauan, the holy land of the Maronite patriarch. There has long been a somewhat interesting state of inquiry among these people. They say that his holiness has acted with great injustice towards them in many ways, and this has not only produced a decided coolness between them, but also led to a total want of confidence, either in himself or in his principles. Many have gone so far as to question the character of the church to which he and they belong. For years they have been in the habit of receiving our books, nor can the patriarch get hold of them. They tell me now that there are seventy-five men in the village of Gusta alone, who have banded together to read the Scriptures, and to defend one another in it. They meet together and read in private; and when any one is made the special object of persecution, they are to secrete, aid, and defend him. This young man of the house of Istafan is in Beyroot to avoid being imprisoned. He received private information that he was to be apprehended, in time to escape to Beyroot. He declares that there is absolutely no cause for this persecution, except that he is known to have one of our Bibles. Having been acquainted with him for a long time, I am inclined to believe his statement, especially when I know that scarcely any cause would so certainly subject him to trouble, as the one he names. Ah how vastly different is the condition of Biblical inquirers in America; and how terrible will be their condemnation if they neglect the blessed book of God!

*The War Spirit—Continued Confidence of the Druzes,*

29. I have made several excursions to the Mountains recently, and have

every where been most cordially welcomed, but the people appear to be in a sad state. Civil war has left them in that diabolical temper which prompts any man to plunge his dagger into the heart of his next neighbor. One of the principal Christians of A. was talking to me in a towering passion. "Give us," said he, "but your countenance, (the English) and we will rise to-night and kill every cursed Druze in Lebanon. If I can only bathe my sword in their blood, I don't care if it is sheathed in my own heart the next moment." But he was suddenly interrupted in the midst of his brave speech by the entrance of his next neighbor, a poor Druze. Up he sprang in an ecstasy of politeness, welcomed the ragged wretch with his best smile, called him his brother, and assured him he was most happy to see him! Such is their duplicity!

June 13. Heard of a most gratifying change in B. A., of Acre. He is a leading member of one of the most respectable christian families in the country. After reading Mr. Whiting's tract on intemperance, he took a solemn vow that he would never again use intoxicating drinks, and manifested his zeal and sincerity by pouring out all he had in his house. He has recently written to request a supply of these tracts, and at the same time offers to be our agent to distribute books in that quarter. This is a very great change. He, or at least his family, were formerly among our most zealous and powerful opponents. Let us hope that this is the commencement of a good work of grace in his heart, which may God in his infinite mercy carry on until the day of complete redemption.

What follows was written after Mr. Thomson's removal from Beyroot to Aitath. He had previously mentioned that three parties were desirous to have the immediate government of Lebanon, the Druzes, the Maronites, and the Turks. After the civil war last year between the Druzes and Maronites, and the triumph of the former, it will be remembered that the Druze chiefs were treacherously seized and thrown into prison by the Turkish authorities, while at the same time an effort was made by Mohammedan missionaries sent among them to convert their people to the moslem faith. The Druzes were, at the same time, disappointed in not receiving the countenance and protection which they expected from the English. It was feared that these

events would tend to check their desire for education, and prejudice them against the mission.

The ruling sheik of the highest family among the Druzes, now in prison in Beyroot, sent his agent to me almost every day until I left the city for the mountains. He did this, although he knew that so far from my being able to render him any assistance, the fact of his continuing his intercourse with us would, if known, act to his prejudice in the eye of the government. He often sent word that, when he got out of prison, he would prepare for us the best place in his district; and he urged us not to forget his claims for schools etc. I have many reasons to think that he is sincere. He evidently has a decided inclination to cultivate our acquaintance and a desire to educate and elevate his people.

But although these things are encouraging as well as gratifying, I would not conceal the fact that the prospects of the Druzes are extremely uncertain, and decidedly dark. It is impossible to predict the course of events even for a week. We really have no government in Lebanon. What must occur before we have one it is impossible to say, but fearful to think of. If the present policy of the government prevails, and is perpetuated, the Druzes become moslems. The children will be circumcised, mosques will be built, and the rising generation trained up as faithful followers of Mohammed. Already the moslem sheikhs have succeeded in circumcising many children in different parts of the mountains. Some have submitted to the bloody rite in this village, but the great majority abhor it, not will they pay the least respect to it any longer than the present necessity continues. But if the present system is perpetuated, I have no heart to look to the end and see the influence it is to have on our mission. There has been a great revival of moslem spirit and fanaticism since the return of the Turks to Syria. The christian name and the Christian's Lord and Savior have become the song of the enemy. Our holy religion and its blessed Author are hourly and openly blasphemed by ragged boys and by haughty pashas, by rude soldiers and vile women.

#### *Insecurity and Alarm—Maronites more Friendly—Sabbath Meetings.*

The following statements, selected from different dates, will illustrate the

state of the Druzes and the nature of their fears in the present crisis. The venerable old sheikh H., of this village, inquired of a youth the other day what he thought was the reason that so many people went to the Hauran to purchase wheat, whilst just as good could be got in Beyroot, only three hours distant, whereas the Hauran was six days off, and the road dangerous. The lad replied that he could not understand why the people acted so strangely. Sheikh H., stroking his gray beard in sorrow, told him that they were seeking some secure retreat for the hour of danger; some desert, or cave, or wilderness, in which to conceal themselves, their families, and property, during the anticipated and dreaded troubles. And no one can tell but the next hour may bring the stern necessity. This he has repeated to me several times with great solemnity.

The school teacher of this village remarked to me the other day, that if he had occasion to purchase flour, he took only one *rattle* at a time, lest civil war should compel him to flee before he had occasion for two. He also shewed me his garden walls broken down, and his property going to waste, "But," said he, "when I was about to rebuild them I took advice, and all recommended to me to wait until it was decided whether I could live in the place or not; and now it is more uncertain than ever before. I never lie down at night without the apprehension that the yell of civil war may arouse me before morning; and I am never awaked by any unusual noise, but my first glance is to my gun."

Under such circumstances it is not wonderful that murders and robberies are frequent. Most of these, however, are committed by the wild irregular soldiers, who swarm in and around Beyroot. The pasha, it is said, is afraid to punish them. There is always some excuse; either the murderer cannot be found; or he was the party assailed; or there are no witnesses but Christians, and they cannot be admitted to testify against moslems. If none of these excuses answer, the murderer is condemned to pay the price of blood. I heard of one case where the price of blood was only twenty-seven piastres, which, my informant remarked, was nine piastres less than the price of a dog. But the murdered man was a Christian, the murderer a moslem. I never saw a more sinister, cut-throat looking company than the Albanians now in this country. It makes common men tremble to

meet an Albanian aga at the head of his wild and savage mob. As one declared after encountering such a crowd, "I met — coming down the street and hell following after." These fellows often come into contact with the sailors and officers of the ships of war, and serious contests not unfrequently occur.

28. One result of the late civil war is rather curious. It has brought us into much more frequent intercourse with the Maronite emeers, sheikhs, and even priests, than ever before. Maronite emeers and Druze sheikhs, but lately engaged as deadly enemies, have repeatedly met at my house; and although the rencounter was sufficiently awkward, yet the habitual politeness of the Arab enabled them to behave with decent propriety, and a stranger would not have suspected that they were mortal enemies. A number of the Maronite priests have called often to ask alms, and their tone is greatly lowered. One priest calls very frequently and seems to have persuaded himself that we may be good Christians, though we neither acknowledge the pope nor the patriarch, nor worship the virgin Mary. The same change is manifest wherever we go into the mountains. Generally the Maronite people, and even their priests, receive us with great kindness. They are not afraid to assist us, nor do they hesitate to rent us their houses. The brethren in Abadiyeh live in the houses of Maronite emeers. A Maronite emeer has repeatedly urged us to take his son into our seminary, and a little daughter into one of our families. These are strange things to some of us, who have been so often in danger from the rude mob of Maronite villages, led on by their fanatical priests.

29. In looking over my notes in reference to our congregations on the Sabbath, I find the average number of attendants has been about seventy, and there have been five or six strangers every Sabbath. While a few that were formerly regular attendants have fallen off, others have taken their place, and the size of our assembly varies but little. Some evidently hear with interest, and remember with profit; whilst others are as manifestly stupid and careless. Two or three called at my study after sermon a few Sabbaths since, and we had a long conversation on regeneration. They were perfectly orthodox in sentiment, and appeared to feel a deep interest in the subject. This I fear can be said of few, if of any in this country, but those who have been instructed by

protestant missionaries. The doctrine of a change of heart has been lost in these oriental churches, and with the doctrine the reality also. A bishop of Beyroot assured one of the members of our church, that there was no other new birth but what was imparted through them, when they breathed on the young child in baptism.

#### *State of the Country—Prospects of the Mission.*

In a letter, under date of 5th October, which accompanied the foregoing journal, Mr. Thomson gives the following account of the aspect of things, as they appeared at that date.

I inclose you a portion of my journal, which will not give you a very flattering view of our prospects. They are and have been gradually improving. We have had a quiet summer, and the people have been altogether friendly. The chief source of uneasiness is in the want of a government. The whole question is yet open, and every kind of intrigue is resorted to. The sultan does not intend to restore the native princes to the government of the Mountains, if he can possibly avoid it. The papal powers are determined to erect a papal government in Lebanon. England is jealous of that, and the Druzes will resist it by force. What is to result from these clashing interests none can predict. We are deeply interested in the settlement of these questions. If a papal power rules Lebanon, we shall be shut out. If the Druzes continue in power, our prospects are very good. If the Turks rule, all is confusion and uncertainty. We may be tolerated one day, and the next, by means of a bribe, we may be turned out of the Mountains, if not out of the country. The latter might be the consequence of a strong papal government in the Mountains. However, I must say that my hopes are brightening.

The Druzes also are more and more convinced that England is their only hope. These things must of course operate in our favor. Indeed, if it were not for the influence of this hope among the Druzes, I do not believe that we could have spent the present summer in Lebanon. It is becoming probable that there will be two rulers in Lebanon—a Druze and a Christian. In this case we shall have a fair field before us.

We must succeed in the Mountains, and among the Druzes, or our mission

will prove a comparative failure. The bigoted papal sects form no basis for a mission, and the Greek church, as such, is every where becoming more and more opposed to protestant missions. The Greek church of this country is also oppressed by the papal, and cannot be as liberal as she might otherwise be. There remains, therefore, no body of people with whom we can act but the Druzes, and then such individual Greeks and papists as, under Druze protection, can receive our books, schools, and instruction. I build my hopes of success in this country upon the prospect of our being able to take the Druzes, as a body, under our influence. I cannot give you all the reasons for this opinion, but it is one adopted after much thought, and is entertained with confidence. Nor does the plan appear to me chimerical. No one, I think, who knows the language and the people, and will visit extensively among them, will regard it as impracticable or improbable. There is a general inclination among the people to seek instruction from us, and they will move, as a body, if they act at all.

We have a very fine school in this village, of more than sixty scholars, and a number of them are Druze girls, and there are several applications for schools from other villages.

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#### *Smyrna.*

LETTER FROM MR. VAN LENNEP, SEPT.  
1ST, 1842.

#### *An Enlightened and Inquiring Greek— Openings for Books in Roumelia.*

To accomplish the objects of his mission more perfectly, Mr. Van Lennep was led, during the last summer, to visit a number of the more important places in Greece. While spending some days in the lazaretto at Syra, in compliance with the quarantine laws of the place, he met with the aged Greek, with whom he had the interesting conversations mentioned below. The life of the old man had been checkered with prosperity and adversity in an uncommon degree.

The trials through which he had passed had opened his eyes on the vanity of life; and the contrast between his present distress and past prosperity upbraided him for his ingratitude to the God who had so abundantly blessed him. I know not how he discovered my professional character; but we had



been together but a very few moments, when he came to me, with a countenance expressing deep anxiety, and said, "Teacher, what shall a man do to be saved?" I pointed him to the Savior; he said he could not find his God. I spent ten days at the quarantine-house; and being allowed no intercourse with my fellow prisoners, he was my constant companion. In my room, and by the water's edge, where we often walked or sat, the only topic was religion. He propounded to me a great many questions, which seem to have long burdened his mind; and when I answered, he frequently said, "It must be so;" and, "I had never understood it before." He came to me one day with his prayer-book, and asked whether the prayers it contained were good. Seeing that the virgin Mary was mentioned in them all, I explained to him why it was wrong to pray to her, to which he readily acquiesced; but as to an idea of its being sinful to offer such prayer, the thought had never entered his mind before. He said he would only repeat the Lord's prayer henceforth, and pray in his own feeble words. He is ridiculed by his associates for his seriousness and conscientiousness; but he is one of those inquirers after the truth, who, having thus far been led by the Spirit, are not likely to be relinquished by that Divine Guide, until they see the cross and feel the rolling off of the burden which crushes them. I might mention other cases as interesting, perhaps, as this; and especially an interesting one I have met here since returning from my journey.

During a visit which Mr. Van Lennep made to Adrianople and other places in Roumelia, he became convinced that there was a wide field opened in that quarter for circulating the books issuing from the Smyrna mission-press, especially among the Bulgarians. Of this he writes—

I then supposed that, in order to do any thing for the Bulgarians, a missionary must spend some time among them to acquire a knowledge of their language and of the character of the people, and to obtain assistants with whom he should establish himself at Smyrna; and a new department of the press should be created. But Providence has opened to us an unexpected door. Religious tracts, translated from the French, have been forwarded from Bucharest by a young man who is very anxious for the im-

provement of his nation. Bulgarian type was found in the city, in the hands of a printer who consented to print any thing we should desire, and a Bulgarian has offered his services for revising the work. An edition of two tracts has now been published, and they have gone to Adrianople, Constantinople, and Odessa. An English friend in Adrianople, to whom we sent a good supply, has promised me to have them offered for sale at the fare of Ouzoimdjova, where, last year, I saw nearly two thousand New Testaments sold in less than a week. In order to give a system and regularity to our distributions in Roumelia, we think of appointing an agent in Adrianople, who will at the same time be supplied with Hebrew-Spanish Bibles, which are in great demand in that city. The person in view is a man of influence and excellent business habits, and we cannot but hope that, with the blessing of God, much good will be done.

I have also wished we might establish an agent in Rhodes for distributing books in that island and along the whole southern coast of Asia Minor. I had planned a voyage to reconnoiter the ground. It was my intention to follow the length of the coast with a native boat, and stop at every village and city on the water's edge, as well as make incursions inland in some important directions. Several promising indications have been held out. But I must put an end to my plans, and give up a promising field; I cannot engage in such a journey after having received the necessary injunction to be economical. I cannot help feeling that no American Christian could spend a few days here without becoming thereby a more liberal contributor to the treasury of the Board.

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### Southern Africa.

LETTER FROM MR. GROUT, UMLAZI,  
SEPT. 16TH, 1842.

#### *Hostility of Umpandi and Departure from his Country.*

THE reader will see, from the communication below, that this mission, which has heretofore been subject to sudden and great changes, has had the faith of the missionaries tried and their labors interrupted again by another unlooked for and painful event. Still it would seem that the country is by these changes

getting into a more settled state; and if the unhappy natives, who are the greatest sufferers from the wanton cruelty and caprice of their chiefs, shall survive these fluctuations, it may be hoped that, in the kind providence of God, they will be placed in a condition to enjoy the light and blessings of the gospel in quietness and without fear. Mr. Grout, alluding to his letter forwarded on a former occasion, says—

You will remember that my last to you, written in February, spoke of things about me as being altogether interesting and encouraging, and I happily employed in my work. But almost immediately after the date of that letter, difficulties commenced, which increased so rapidly and of so serious a character, that I both feared for our lives, and believed my usefulness at an end, at least for the present, among the Zulus.

So far as I know, every thing was pleasant between me and the Zulus, till the last of February, when we made the king a visit, and because he did not have a meeting upon the Sabbath which we spent at his place, the people inferred that he was not friendly to me, nor pleased with having meetings with his people. Consequently such as had been friendly to me and had attended my meetings, feared that they had unconsciously offended the king; and as he had manifested a greater disposition than before to kill his people, they feared for their lives, and felt unwilling to go to his place. This caused Umpandi to be suspicious of them.

When such difficulties exist between Umpandi and his people, they cannot be settled, as the people are so fearful that they cannot be induced to meet him: and if they could, they would not be allowed to make a plain statement of facts to justify themselves, and the breach constantly becomes wider. Such circumstances also afford an opportunity for ambitious, designing, or revengeful men to effect their object. Consequently when it was known that Umpandi was suspicious of the people about me, certain men, who wished to appear the king's friends at all hazards, and who had promotion and cattle to hope for by so doing, accused some of those who had been most intimate with me, and who had manifested an interest and pleasure in attending meeting, of forsaking Umpandi and attaching themselves to me. The accusation was followed up so closely by the accusers, that sen-

tence of death was passed upon many of them before any thing was known of it, either by me or the people concerned; and such effort was made to secure their death, that it was plain to us all that something was on foot of which we knew nothing and could learn nothing. Events enough, however, had come to light to satisfy us that Umpandi had no friendly feelings towards white men, and that he thought no more of me than of others. So that at daybreak, upon the morning of July 25th, when it was announced at our window that an army was upon the place to execute the king's orders, we knew not whether it had come for us, or the people, or both, and to prepare for the event we commended our spirits to God before leaving the room.

Upon the same day, we made up our minds to leave, at least for a time, and were induced to do so by the following reasons. Umpandi pretended to be friendly, or at least did not pretend to be hostile, while his actions, so far as we could learn the reasons for them, appeared decidedly hostile. An attack was made upon the six places nearest our house, the people of which had been most friendly to us, and had furnished our school with children, with orders to put to death every man, woman, and child belonging to three of them. When the attack had been made, and we left, it appeared plain that there was no intention upon our lives, else we should have been included. Our anxiety was, however, but partially relieved; for if our friends had been butchered because they were our friends, (and that was the real reason,) we could but fear for our own lives, however improbable it might, on the whole, appear that we should be molested. We know that the people all believed that the attack was made because they had been friendly to us, and that many would leave the country immediately to save their lives, whether I did or not; so that I should lose my most favorable subjects, and that it would be long at least before any would dare again to show me friendship, or to show any interest upon religious subjects.

#### *Opportunities for Missionary Labor near Natal.*

Mr. Grout left Umpandi's country and proceeded to Umlazi, the station occupied by Doct. Adams, near Port Natal. Of what he further learned respecting the character and intentions of Umpandi, he writes—

I have since heard that Umpandi said that he had nothing against me; that he did not wish to injure me; and that he was sorry I left. All which may be true; but if it be all false, it would constitute but an item in the falsehoods of which I know him guilty. In fact, for several months before I left, he had been exhibiting just those traits of character which the people now all say he possessed before he was made king, of which littleness, meanness, and thirst for blood were some of the prominent ingredients. Such was his pleasure then to put people to death, where he had authority, that he gave himself the name of the Scorpion.

If Umpandi retains his power till the English authorities here can convince him of the evils of killing his people, as he now does, perhaps he may retain his office some time longer. But at present his people are leaving him in considerable numbers, and I know that they talk of leaving him by thousands. Talk is had also of assassinating him, and putting a brother into authority, who, they say, was the lawful heir to it when Umpandi was made king.

I have felt called to say thus much in justification of the course I took in leaving my post. I could not have said less, and yet feel that I had said all I ought, and I would not say more, as my confident belief is yet, that if we be reinforced and put in the way of going vigorously forward, the Zulus are decidedly favorable subjects for our work. When the English government is firmly established here, and the Zulus understand it well, they will not, they cannot throw insurmountable obstacles in our way.

As respects the people in the Natal country, all the difficulties I can see are future. We do not know how they will be disposed of by the English government, or how many men of other societies will be sent here to help us. But just at present, I know of nothing to prevent men's laboring among the natives here under the most favorable circumstances. Doct. A. says he had one Sabbath the past season a thousand people to hear him, and he might have as many every Sabbath, if the people would all attend who live within two miles of him. I have no doubt but that other places might be found equally favorable as to numbers. As I have said before, in some of my letters, I would repeat that I cannot but regard this field as one of much greater promise than some others occupied by the Board.

We can, however, do but little till our numbers and our means are increased. For one I must say that my wishes are strong that I may remain and spend my days in this country. In fact, if the mission should be recalled, and I could in any way support myself, I would prefer to remain and exert the little influence I may have in behalf of this people.

At the Umgeni river, about six miles east of Natal Bay, there are an abundance of natives, and in a convenient place a Boer's house, which I suppose I can occupy temporarily, and where I design soon to remove and remain till we shall hear what will be done with us. My access to the people, if I go there, will be perfectly free, and the people are as numerous as about Umlazi.

The station occupied by Mr. Grout in Umpandi's country was called Inkanyezi, and was distant about three days' journey from the town where that chief usually resided. A day's journey is the distance commonly travelled by an ox-wagon, as that is the conveyance most used.

LETTER FROM MR. LINDLEY, 10TH  
SEPT., 1842.

### *The Political State of the Country— Bearing on the Mission.*

As heretofore mentioned, Mr. Lindley has, for a year or two past, labored among the Dutch emigrants from the Cape Colony, and received his support principally from them. Residing near Port Natal, he has enjoyed facilities for learning the plans of both the Dutch and the English, the latter of whom have now taken possession of the country. In remarking on the prospects of the mission, he adverts briefly to the present state of political affairs in that quarter—

Early in May last a detachment of troops (220,) sent by the colonial governor over land, arrived at Natal, and, in the name and by the authority of her majesty queen Victoria, resumed military possession of that port. This measure was highly displeasing to the Dutch emigrants, who justly regarded it as giving a death-blow to the plans they had formed, with respect to the establishment of an independent government. They soon assembled, about 350 strong, and sent word to the officer in command

that he must withdraw with his troops, or they would drive him away *vi et armis*. Captain Smith, officer-like, returned word that he had orders to take possession of the bay, but none to leave it. Thinking to intimidate him, the emigrants sent out a party and drove off about six hundred oxen belonging to the wagons which had been employed to transport the baggage of the troops. Captain Smith opened fire on this party, but without effect. The following night he marched out with two field-pieces and about half of his force, to surprise and disperse the Dutch, who were encamped at the distance of two miles from him. The approaching troops were discovered, and by about thirty Boeren under cover of some mangrove trees on the margin of the bay, were attacked and completely routed. Sixteen fell, and twenty-seven were wounded, some severely and others slightly. Not a Boer was hurt. Captain Smith, leaving the two field-pieces in possession of the Dutch, retreated to his camp, where he was closely besieged by his enemy for four weeks, when he was relieved from his difficulties by a fresh arrival of troops, sent by sea to his assistance. A piece of dried horse-flesh and three ounces of rice per day, was each man's allowance for some time before help arrived. The captain's conduct, while besieged, proves him worthy of the confidence placed in him by his government. During the continuance of hostilities five Boers fell, and five or six were wounded. After contending four weeks, the Dutch saw themselves unable to make successful resistance against her majesty's forces, and agreed to submit to her authority. The Boers, who have all along been regarded by her majesty's government, as British subjects, have all been pardoned, except four, for whom a reward of a thousand pounds has been offered by the colonial governor.

I have been told by a well-informed officer, that the British government had, originally, no intention further than to hold military possession of the bay. It now seems probable that the unhappy affair, of which I have given you a brief outline, will result in making this country, in the full sense of the term, a British colony. If so, the white population of this country may be expected to increase more rapidly, than it would have done, had the emigrant Dutch been left to themselves.

And this leads me to a second particular, which ought not to be left unno-

ticed. Should English men, women, and children emigrate either from England or from the colony, to this country, this will attract the attention of the Wesleyan Missionary Society, and be the means of bringing here, at least, a respectable number of that society's missionaries.

From what I have written, you will infer that I think as follows: 1. That Port Natal is about to become a British colony; 2. That an increase of emigration to this place may be expected; and 3. That this increase of emigrants to Port Natal, will influence the Wesleyan Society to send, proportionably to its means, missionaries here for the benefit of both white and black people.

In the present state and prospects of this country, there are no reasons, why we should be withdrawn from our present field, except such as may be derived from the above three particulars. These particulars ought, however, to be viewed in connection with the present state and prospects of the aboriginal tribes, to whom we have been sent.

When your missionaries first came to Natal, they found, as they supposed, about two thousand natives in the vicinity of the bay. This was a small number, compared with the population on the north side of the Umzugela, and under the authority of Dingaan. His unsuccessful war with the Dutch, and the revolt of Umpandi, afforded an opportunity, which was improved by some thousands of his people, to leave the Zulu country proper, and come to Natal. In this way the black population in the neighborhood of the bay and along the coast for some distance southwest, has become, I think, but cannot certainly say, nearly, if not quite, equal to that now under Umpandi, the present chief of the Zulus. The country around the bay, and for a number of miles southwest of it, is densely populated. Few missionaries in South Africa have immediate access to so large a number of people as Doct. Adams. But the interest of the black people, not less than that of the whites, requires that they should be removed from the neighborhood of the bay, where they will soon come in daily contact with imported vices a thousand times more destructive to them than their own, because they will not learn to practise them in a civilized way. Such a removal will be effected, I think, as soon as it can be done without damage to the party removed. The British authorities here are instructed to treat the aborigines, in



all respects justly. When located within the territory to be assigned them, they will form a field for missionary operation, unsurpassed by any other in South Africa.

Respecting the success of missionary labors hereafter among the people of Umpandi, Mr. Lindley remarks that he thinks there will be little danger of his doing injury to the life or property of white men who may reside in his country. He will too much fear the white power now established on his borders. The same power, operating in various ways, will probably restrain him in a great measure from killing his people as wantonly as he has done heretofore. It is quite doubtful also whether his power will not be soon terminated by revolt or otherwise. If he should retain it, Mr. Lindley thinks that a mission in his country should be first established at the chief's own village. If he sees the missionary and all his operations, he will be less suspicious of him. Of Umpandi's character Mr. Lindley remarks—

We knew that he was without much talent, but did not expect that he would govern so unwisely as he now does. He is narrow-minded, selfish, and cruel, and yet I fully believe that any one or all of us could now any day go into his country, and live where we pleased, in perfect safety, as to both person and property. He dare not hurt a hair on the head of a white man. He need not be expected to do any thing by which he would incur the displeasure of white men. There are too many of them on his border. Dingaan's fate, with that of some thousands of his warriors, is fresh in his memory. I cannot rid my mind of the impression, that his country ought to be immediately occupied again by christian missionaries. In spite of all his bad qualities, Umpandi's confidence might, unless I am quite wrong, be soon obtained by a missionary stationed near him. And when his confidence was gained, the principal danger of losing it would arise from the readiness of his people to flock to the stations of the missionaries.

As a general expression of my views, allow me to say that the black people of this part of South Africa were never, since we have known them, so accessible as they now are, the prospect of successful labor among them never so great, and that, consequently, this mission ought not to be broken up, except for want of funds to sustain it, or be-

cause another society has determined to occupy a part of the field with us.

### Oregon Indians.

LETTER FROM MR. EELLS, 1ST MARCH, 1841.

THE station at which Messrs. Eells and Walker are laboring is near Fort Colville, near the northern branch of the Columbia or Oregon river. After mentioning that the Indians did not obtain their usual quantity of food during the previous summer, on which account they had been scattered, and to a great extent away from under the influence of the mission during the winter, Mr. Eells remarks—

Their fears in relation to hunger have not been realized. Snow, during most of the winter, has lain to a great depth, and much of the time with a crust. This has been favorable for taking deer. Immense numbers of this animal have been killed, and I think but few of the Indians have suffered for want of food. About fifty, including children, have been here during the winter. Most of those who spent the first two winters with us have been encamped at five or six different places, varying from eight to twenty miles from us. We have done what we could at teaching the few children which have been here, and have been disposed to attend school. Public worship has been conducted three times upon the Sabbath, and twice during the week. There has been a respectful attention to religious instruction. Many know their duty, but do it not.

The greater part of our bread-stuff during the past year has been brought from Wailatpu. This was doubtless the best arrangement which could have been made under existing circumstances, though the labor of packing is a great objection to the plan. For the year to come we shall be relieved of this in part. The burning of Fort Walla Walla has rendered it somewhat necessary for the Hudson Bay Company to request to be supplied with flour and corn-meal from Wailatpu, and that this station draw upon Colville for the same. During the last twelve months I have ridden more than 1,200 miles of necessary journeying for this station, including both families, chiefly to do preaching. These journeys have taken me from my family fifty-seven days. Dur-

ing the same time I rode more than 400 miles expressly to impart religious instruction to the natives. This has taken me from home twenty-three days. The last tour of this kind was performed a few weeks since up Spokane river, near the lake, of which the river is the outlet.

While on one of these tours to a distant band, Mr. Eells gives the following account of a Sabbath which he spent among them.

Have had three services to-day. The law, the new birth, and Scripture history

are the subjects from which I have spoken. Have been thronged with the sick and lame. They appeared to suppose that I had medicine that could cure all their pains and sickness. After various attempts to dispose of their requests, I at last told them that white people are sick and die, notwithstanding they enjoy the benefit of skilful physicians; that the old and infirm will not be young and vigorous again, if they take medicine. This produced apparently good effect. I observed a few wearing the papal cross.

## Proceedings of other Societies.

### Foreign.

#### MISSIONS OF THE UNITED BRETHREN.

THE synodal committee, having the superintendence of the United Brethren's missions, give the following

#### *Survey of the Missions for the Year 1841.*

The year 1841 has been, on many accounts, a remarkable one for our missionary work. Numerous and humbling as are the blemishes which shew themselves in its extending sphere, and perplexing as are the difficulties which not unfrequently arise, the manifold proofs afforded us of the Lord's favor, and of the blessing which he lays on the imperfect labors of his servants, encourage us to go on in the joyful confidence, that He, whose work it is, and who has helped us hitherto, will carry on his own gracious designs by means of our feeble instrumentality.

The number of brethren and sisters at our fifty-six missionary stations amounts to 255, thirteen more than at the close of the former year. Three brethren and three sisters have entered into the joy of their Lord.

*South Africa.*—Very unexpected and painful intelligence reached us at the end of February. It has pleased the Lord, in the inscrutable counsels of his will, to call home to his eternal joy his faithful servant, our brother H. P. Hallbeck, bishop of the Brethren's Church, and superintendent of our mission in South Africa, on the 25th of November, at the age of fifty-seven years. He had for twenty-three years most faithfully and actively employed the distinguished talents intrusted to him by God in this office. The vacant presidency of the mission conference has been committed to Br. Teutsch, who has already served in this mission for eighteen years; and Br. Rudolph Kolbing, teacher in the Academy of Nlesky, has been called to superintend the school department, which forms an important branch of the missionary work. In other respects the work of God has proceeded uninterruptedly at all our stations. Enon has been visited by malignant small-pox, which attacked almost every family; and it has subsequently suffered again from continued drought, after a brief period of refreshing rains. The new station

among the Fingoes, at Clarkson, on the Zitizkamma, already presents a flourishing appearance. On December 12th of the preceding year the new church was consecrated; and in the course of the present year other buildings have been erected; while a still greater and more joyful change has taken place in the transformation of rude heathen into eager recipients of the gospel. At the baptism of eleven adults last Easter, the new church proved too small to contain all the hearers, and the conduct of the baptized is worthy of the gospel. They patiently endure the reproach cast upon them by their yet heathen neighbors. But though many of the latter still manifest great hostility to the work, the attendance at the preaching increases continually. The conversion of the Tambookies at Shiloh proceeds more gradually. Yet here also the baptized maintain a christian walk, and remain faithful to the grace received, notwithstanding all the allurements and scoffs of their heathen relatives.

*British West Indies.*—On his return, Br. Breutel paid short visits in St. Kitt's and Antigua. In these and other settlements in the British West Indies, the Lord's work has proceeded in blessing. The mission premises at St. John's, in Antigua, were mercifully preserved from the conflagration which broke out there on the 2d of April. Opportunities for extending our sphere of usefulness are not wanting in these islands, especially in Jamaica; but the limitation of our resources, both as to the supply of laborers and of the requisite funds for their maintenance, make it necessary for us to pause. The fatal influence of these hot climates, in producing illness or sudden death, has again been painfully felt by our missionary band.

*Danish West Indies.*—These have attracted a large portion of our attention. We have noticed in our former surveys the changes in progress during the last two years. In the last month of the preceding year the Brn. Breutel and Hauser arrived there.—Br. Breutel, a member of our mission board, commissioned to inquire into the present state of the mission, and assist in advising and introducing regulations suitable to the new calls upon its activity; Br. Hauser as superintendent of the mission conference in these islands. One main object of their consultations was, the establishment of schools for the negro children, in the island of St. Croix, where eight hand-

some buildings for the purpose have been already erected by government, each calculated to accommodate from 150 to 200 children.

It is evident that missionary labors can have no permanence, unless the christian instruction of the young be combined with the conversion of the old; and this principle has long been recognised by our brethren. Hence, wherever circumstances allowed, our brethren have established schools, in which the great object was, the implantation of gospel truth in the heart. Hitherto, however, the system of slavery had interposed insuperable barriers in the way of negro education. But these obstacles are now happily removed by the emancipation of the negroes in the British colonies, and the anxiety of the Danish government to provide christian instruction for the negro children under their jurisdiction. When, in 1839, governor-general Von Scholten proposed to our Board to undertake the general instruction of the slaves in these islands, we felt some hesitation as to our adequacy for the charge. When, however, we reflected on the evils resulting to our rising youth from the want of education; and, on the other hand, saw the powerful means thus put into our hands, we felt ourselves constrained to consider the invitation as from the Lord, and to comply with it, relying on his divine assistance. On the 18th of May the first school-house was solemnly opened, near the grave of Frederic Martin, the apostle of this mission, whose memory is highly revered among the negroes, in the presence of the governor-general and the civil and ecclesiastical authorities of the island. It is indeed exhilarating to see troops of colored children assembled in these schools in perfect order and stillness, to observe their attention, to hear their cheerful singing, and to witness the effects of christian instruction, and the blessing which rests on the institution.

It happened very providentially for the commencement of these schools that we could engage the services of a number of able colored teachers, educated by the Mico charity. The employment of such teachers is also a step toward training assistants from the natives themselves.

We thankfully acknowledge the support which has been given to our missionary labors by the Danish government and governor-general Von Scholten, as well as by the authorities of this island in general. The school-houses, and, when necessary, dwellings for the teachers have been erected at the expense of government; and a considerable proportion of the current expenditure is contributed by its liberality.

During Br. Breutel's stay in these islands, the whole mission work, in all its departments, passed under review, and suitable measures were taken to meet the exigencies of the times.

The expenses of this mission have hitherto been defrayed by means of the blessing which God has laid on the businesses carried on for its support. Encouraged by the example of the Great Apostle of the Gentiles, the brethren pledged themselves to faithfulness in this branch of their labors, remembering at the same time that it must always be accounted subordinate to the proclamation of the gospel, and the care of individual souls, in which they vowed anew to shew all good fidelity. Suitable regulations were made for the public ser-

vices, held partly in English and partly in Creole; and the brethren were encouraged to new activity in all the various branches of their labors. Attention was especially directed to rooting out the remains of heathen and unscriptural usages, which still occasionally obtained in negro marriages; and to uphold the sanctity and inviolable nature of the marriage covenant, by scriptural instruction, by a devout solemnization of the public rite, and by a faithful exercise of church discipline against offenders.

*Surinam.*—The past year has been signalized by the renewal of the mission among the free negroes at Bambey, suspended since 1813. Br. and Sr. Rasmus Schmidt arrived at Ginge, near the former Bambey, on the 26th of December, after a journey of six days, in a narrow canoe, up the Surinam—a navigation interrupted by frequent falls and rapids—and with no other shelter for the night than what the woods could supply. But they were comforted by the joyful welcome given them at Ginge, where the negroes had already built a church and dwelling-house for them, in their slight mode of architecture, and where they found twenty baptized persons, the remnant of the former mission. On new-year's day the little church could scarcely contain the number of attentive hearers. Though they have both suffered from repeated attacks of fever, and met with many obstructions, yet at Easter they had the joy to baptize the first-fruits of this renewed mission. We commend them in this lonely and difficult post to the remembrance and prayers of all our friends. The station commenced at Salem, in the upper Nickerie district, in the preceding year, has met with much encouragement. On Palm Sunday the newly built church was solemnly consecrated, and eleven persons, the first-fruits of this station, received holy baptism. The church is accessible on foot by the negroes, and the missionary can likewise readily visit them. In the colony itself the communication with the Plantations can in general take place only by water. And after all that has been effected for the promotion of the work, it has still to struggle with many difficulties. There is a large number of places to be visited: sometimes our brethren find that they have come at an inconvenient season, and many Plantations still remain closed against them altogether. The school at Charlottenberg has dwindled away to two pupils, the rest having been discharged at the demand of their owners. May our God grant his servants courage and perseverance in this strife between truth and error! In Paramaribo itself the missionary work meets with no interruption.

*North American Indians.*—Our small congregations, gathered from the Delaware Indians, at New Fairfield, in Upper Canada, and Westfield, in the Missouri territory, enjoyed an undisturbed rest. At New Fairfield our brethren make visits from time to time among the surrounding Indian tribes, to carry to them the glad message of redemption through Christ, and invite them to pitch their tents in the neighborhood of the settlement. The prospects of the Cherokee mission in the Arkansas have become more hopeful. Beattie's Prairie, the new residence of our missionaries, has proved more healthy than Barren Fork: the schools were prosperous, the number of pupils having increased to seventy.

Two young brethren from North Carolina had set out in the autumn to commence a school midway between their former and their present residence. The general feeling of this tribe was more peaceful and tranquil than it had been for a length of time, and Br. George Hicks, who resides at no great distance, was faithfully employing his influence with his Indian countrymen for the furtherance of the mission.

*Labrador.*—The season proved less favorable to the exertions of our people than in Greenland, and the want of necessary food was in some instances painfully felt. Yet, in these and other trials, the Lord's help was manifest. At Okkak, the mission family, by no means numerous, were severely visited with sickness. At Nain the influenza was for a long time prevalent, both among the missionaries and the Esquimaux; and the visits of traders to the neighborhood were injurious to the spiritual course of the congregation. Hebron has of late years received but few additions from the heathen; but our brethren are exerting themselves to make them acquainted with the gospel, by more frequent visits. In all the settlements the liberality of the British and Foreign Bible Society, in supplying them with New Testaments and other portions of the Holy Scriptures, and a gift of hymn-books from the Society for the Furtherance of the Gospel, were thankfully acknowledged by our Esquimaux.

*Greenland.*—In our four stations at this mission the missionaries have in general been enabled to prosecute their labors with cheerfulness. It is true, the scattered state of their flock during the summer months withdraws them for a time from the means of grace, and exposes them to various temptations. And many are also obliged to spend the winter at a distance from the settlements, our connection with them being alone maintained by mutual visits. Still the blessing laid on the preached word continues to be strikingly manifest. The diligence of the children at school is likewise a source of pleasure to the missionaries. In temporals no want has been experienced by our Greenlanders, though several fathers of families had lost their lives in the seal-hunt. On such melancholy occasions, our brethren were peculiarly grateful for the benefactions of many European friends, which enabled them to succor the families thus bereaved of their providers.

The London Society for the Furtherance of the Gospel among the Heathen celebrated this year its centenary jubilee with joy and gratitude to the Lord. The ship which forms our only communication with the inhospitable coasts of the north, had a more stormy passage than usual, and did not reach London till the end of October. We were thus anew reminded of the preserving mercy of the Lord, by which alone this vessel, so indispensable to the existence of our settlements in that country, has regularly made the passage, since 1770, through those tempestuous and ice-bound seas.

In concluding this report, we sincerely thank all our brethren and sisters and friends who take an interest in the work and support it by their benefactions, as well as every missionary society which has come to our assistance; and while we wish them abundant blessing from the Lord, we commend this great work to their further co-operation and intercession.

#### ENGLISH CHURCH MISSION IN SOUTHERN INDIA.

In their semi-annual report, made at the close of the year 1841, the missionaries in the Palamcottah district notice the

#### *Abolishing of Government Connection with Idolatry—Opposition of the Heathen to Christianity.*

This year has been distinguished by one event which will always be remembered with satisfaction, and the influence of which will extend to future generations—the abolition of the connection which had hitherto subsisted between the British government and the idolatry of this country. Not indeed that this abolition is fully completed—we believe it is not; but the supreme authorities have decreed it, and some steps have been taken toward putting it into execution. The unholy alliance of a heathen church with a christian state has at length been repudiated, and the separation must take place. Although, perhaps, we do not anticipate such immediate and evident benefit to Christianity from this measure as some appear to expect, yet we cordially rejoice in it as a great aid to our cause, and render unfeigned thanks to God on account of it.

The year has also been marked by perhaps the most serious combination of the heathen against us that has yet been experienced. Before the government order just referred to was promulgated, in the early part of the year, the increase of persons placing themselves under christian instruction was, in almost every district, great beyond precedent, and indeed astonishing. This of course excited the animosity of the higher castes, and those of the same castes who still adhered to heathenism. Various complaints, some of a most serious nature, made by the heathen against our people were thrown out by the authorities as false and malicious; and in some instances the complainants and their witnesses were punished, which of course still more inflamed their hatred and opposition.

The government order coming upon them while in this state of excitement, aroused them to something like fury. Deputations from different parts met at the great seat of idolatry, Trichendoor, where they held consultations upon the best means of stopping the influx of new converts to Christianity, and reclaiming those who had recently slipped away from their old yoke. Some of the leading men in these consultations were old and inveterate enemies of the Christians; and being of inferior caste, but men of property and influence, they felt their pride gratified by being taken into the councils of brahmins and other men of high caste, and became anxious to distinguish themselves by zeal and violence.

The more respectable and wily of them plied the oar of misrepresentation, in getting up petitions to the government against the Christians, the catechists, the missionaries, and even against the European authorities who had dismissed their false complaints. One or more of these petitions was published in a Tamil newspaper at Madras; and, as a specimen of their spirit, we need only select the heading of it. After enumerating thirty-seven of their names, they proceed to petition against "the



murders, plunders, highway robberies, demolition of the temples of Hindoo deities, and other acts of wicked injustice, carried on by the missionaries, who have recently been strolling about in this zillah teaching the christian veda; and by the ever-wicked maravers, spurious shanars, pariahs, pallars, and other low-caste mobs, which they have now got into their possession."

Others circulated false reports, such as, that an order had been issued by the government prohibiting all the people of five castes, which they named, from embracing Christianity; that the new collector was opposed to the missionaries and their native converts; that one of the missionaries, gone to Madras on leave, had been called there to be tried for misdemeanors, and would not be allowed to return; that another had been fined, and, in vexation, had put an end to his existence.

Others again, not trusting to the might of these weapons, took up some of a more tangible kind—sticks and clubs, and it is said, even fire-arms—and gathered together large mobs. First they attacked the people at Yeraal, belonging to this station, where thirty families had been under instruction only a few months, and where we have had a good school for several years. They forced every one of the people to rub on ashes, taking property out of their houses, and only restoring it on the condition of their paying a fine, and giving a pledge to abandon Christianity. Besides which, the mobs beat one of the inspecting catechists and several catechists, and then got up a false complaint against them of highway robbery. Through the aid of the native authorities, and the refusal of their European superiors to re-examine the cases, both complaints were thrown out; and the people who had been forced to backslide lost all heart, and declined representing their grievances to the heathen authorities, when they saw that, contrary to custom, the christian authorities refused either to examine cases in the first instance, or to revise them in case of appeal.

The mobs, having succeeded at Yeraal, now carried out their plans in the districts of the Rev. A. F. Cæmmerer and the Rev. J. Thomas, where the new converts were most numerous; and in the same way forced many hundreds to return to devil-worship. At last, the representation of one of the missionaries that his own house and village were in danger produced a good effect: peons were sent in disguise, and having themselves seen the mobs, they made such reports to the authorities as led to the issue of warrants against a few of the principal men. As, however, the people who had been forced back to heathenism were all new comers, with little knowledge of christian principle, and as the prospect of further loss was much greater than any encouragement afforded them, they were not disposed to come forward with evidence, and the prosecuted escaped without punishment, except in one or two instances. But the warrants, and the apprehension of several of the principals, had the effect of quelling further disturbances; and since that we have not had combined resistance in any great degree. Recently, however, a mob collected in a village, at night, where one of ourselves was staying, and a disturbance was with difficulty avoided, their object being forcibly to prevent the enlargement of a place of worship which had that day been commenced. The case was prompt-

ly investigated by the magistrate, and the offenders punished.

#### *Effects of the Persecutions—Catechists—Congregations.*

It has been no small comfort to find that many, even of the new people, remain steadfast, notwithstanding all these difficulties, and that the mobs did not attack the older congregations: indeed, they scarcely seem to have calculated upon the probability of driving them away from the refuge of the christian church. We are, moreover, truly thankful to say, that, notwithstanding all who have been forced back, a very large increase remains over last year's account of souls brought regularly under the influence of christian truth and the daily means of grace. We believe, too, that this trial has been, and will be, of great service to the christian congregations, in teaching them the source of their strength, quiet confidence in the Lord, and patient suffering for his sake. There is also a danger, in times of rapid increase, that some will lose their humility, and presume upon their large numbers to despise the heathen: such checks, therefore, though in themselves unjustifiable, are likely to prove salutary.

Another good effect has been, an evident sympathy throughout the christian body for those thus exposed to trial, extending wherever the news of the opposition had reached; and thus we trust that unity of feeling termed "the communion of saints" has been promoted by these afflictions. One instance of this is worthy of being mentioned here. A Christian of long standing, a communicant of excellent character, lately died, giving good evidence of his faith and hope. When dangerously ill, he became delirious; and the great subject of his wanderings was the disturbance at Yeraal just mentioned, the successful violence of the heathen, and the loss of the new people. To this we could add many more instances of the deep interest taken by the christian people in the spread of the gospel and the conversion of the heathen. Surely no man can regard this as a slight proof of the blessing of God upon the labors of his servants, and of the reality of their success. Our hearts have often been depressed with sorrow during these trials and persecutions; but we now rejoice in the consolations which have been afforded by the results we have mentioned. As for the people who have gone back, it may please the Lord to bring them again to the fold: he is powerful enough to lead them back, even by those who have driven them away.

The number of baptized adults has greatly increased; and we believe the total of communicants, in all the stations, will exhibit also a considerable accession.

The catechists have continued to give us, upon the whole, much satisfaction. One pleasing feature we ought to notice—the patience with which many of them have borne the troubles above mentioned, and the lively interest they have manifested in the success of our heavenly cause. Some of them have been called to suffer severely, both by disgrace and loss, for their work's sake; in every case, we firmly believe, unjustly. One has been dismissed for improper conduct.

Much having already been said of these, we need only add that the increase in this station over the last half-year is 503 souls; the total

number under instruction being 3,494, of whom 1,145 are baptized, and 230 communicants. During the last half-year, fifty-four adults and seventy-nine children have received baptism; and the Lord's supper has been administered in eight places. Our visits have been constant, and very gratifying to ourselves.

*Report of the Northern District.*

Of the number of those baptized, what is required of the candidates, and the whole number under instruction, the missionaries write—

The list of the baptized shews an increase of 109 persons; though I have only baptized ninety—thirty-three men, fifteen women, and forty-two children. A few Roman-catholic families, who have forsaken the worship of images and joined us, make up the number. I require of the candidates for baptism that they possess a competent knowledge of the most essential points of the christian religion; that they produce a valid testimony of their good conduct, while they have been under christian instruction, and that they make a public declaration and confession of their faith before the act of baptism itself.

The list of those under instruction shows an increase of nine villages, and 333 persons, baptized and unbaptized; so that during the year 1841 there has been a total increase of 650 souls, including 176 baptized, and of fifteen villages.

*Report of the Suviseshapooram District.*

The number of catechists under the direction of the missionaries in this district is fifty-three. The congregations have contributed 60 rupees, the catechists 98, and the schools 38, to various charitable objects, in all 205 rupees, or nearly \$100.

Of the congregations the missionaries say—

Under this head there has been a steady increase, not so much by new villages having put themselves under christian instruction—though this has been the case in two or three instances—as by new people joining the already existing congregations. At the end of June last, there were 1,233 families, or 4,586 souls, under christian instruction in the district. Now there are 1,463 families, or 5,284 souls—an increase of 170 families, or 698 souls. Add to this, 684 souls, the amount of increase during the half-year ending in June, and the total increase during the year 1841 will be 1,382 souls. Of the 5,284 souls, 286 men, 277 women, and 415 children, in all 978, are baptized, and the rest are preparing for that rite.

I have been enabled to visit all the congregations during the last six months, and have had occasion to administer baptism to upward of 230 persons, including children.

At the end of June last there were 22 schoolmasters' and 14 catechists' schools: now there are but 15 schoolmasters' and 13 catechists'. In June there were 1,065 children receiving christian instruction: now there are only 733, a decrease of 332. These 733 children consist of 404 Christians and 329 heathens: 100 Christians and 86 heathens, in all 186, are in the reading class.

*Report of the Maignanapooram District.*

Of the persecutions endured by the native Christians and the effects produced, the missionaries say—

It was my happiness to draw up the report of the half-year ending June last under circumstances, according to human notions, far more propitious than those in which I am placed at present. Then it seemed highly probable that the greater part of the population in this neighborhood would speedily come under at least the outward influence of divine truth. While things were going on thus prosperously, a bold and reckless persecution broke in upon us, and threatened to overturn, not only the work which had been done recently, but that which had stood for years against less furious assaults. That many influential heathens had viewed with rancorous apprehension the progress which Christianity was making, was evinced on various occasions; but none of them had the boldness to organize a system of opposition.

About one thousands souls, after having come within the precincts of mercy, were drawn, or rather forced, back again to the region of the curse, and perhaps may not ever have another opportunity afforded them of obtaining the salvation of their souls; for it usually happens that backsliders become more hardened than the worst heathen, and often prove the most violent opposers of the gospel. There remain, however, of those who have recently come over from heathenism, between two and three thousand; and as they are daily becoming more and more acquainted with divine truth, I have strong hope that they will continue steadfast. It is a gratifying fact, that none who had been any length of time under christian instruction went back during our troubles, and not one baptized person: and I am thankful to say, that, notwithstanding these great and incessant troubles, the people have by no means relaxed in attention to their catechisms and the usual means of grace. Many have been approved as candidates for baptism. On Christmas-day I baptized 109 at Pragasapooram; and altogether, during the year, 246. Between forty and fifty new communicants have been admitted; and in every village there are persons now waiting to be received. The communicants amount to 195.

The number of girls in school is eighty-six, being only four less than in December 1840. The girls being entirely the children of christian parents, the number is not so liable to fluctuation as that of the boys. At present there are 466 boys, being a decrease on the former year of seventy-four. Almost all the children of heathens were withdrawn from our schools during the persecution, as it was one part of their plan of opposition to keep their children from attending.

In a summary of the South-India missions it is stated that there are 267 native catechists, 192 schoolmasters, 6,842 baptized persons, 1,245 of whom were added the last year, 19,706 candidates for baptism, 1,467 communicants, 181 schools, containing 5,684 boys and 1,173 girls. The number of villages under the care of the mission is 461.

## LONDON SOCIETY'S MISSIONS IN POLYNESIA.

*Unsuccessful Attempt to introduce Missionaries to Erromanga.*

SUBSEQUENTLY to the murder of Mr. Williams at the island of Erromanga, one of the New Hebrides group, in November 1839, [Miss. Herald, vol. xxxvi, p. 234.] that island was again visited, with the hope of introducing christian teachers among its savage inhabitants. Two native evangelists from the Samoan group volunteered their services for the dangerous enterprise. Of this attempted mission the following account is given in the London Missionary Magazine.

The blood-stained shores of Erromanga have attained, with the friends of christian missions, a mournful distinction among the isles of the Pacific. As our readers are aware, on the second missionary voyage of the Camden, in the year 1840, the chiefs, inhabiting a district of the island opposite to that on which our lamented brother Williams fell, manifested a willingness to receive native christian teachers, and promised to afford them protection and support. Under this assurance, two Samoan evangelists nobly devoted themselves to this arduous and self-denying labor; but the chiefs on whom they relied proved faithless and cruel, while the people generally robbed them of their little property, and daily thirsted for their blood. And although the God in whom they trusted raised up for them a solitary friend among the heathen, and almost miraculously preserved their lives, as lambs among wolves; yet it was absolutely necessary, on the succeeding visit of the missionary ship, to rescue them from the hands of these savages and cannibals, and transfer their labors to a people more disposed to value and accept them.

The following narrative, from the journal of Mr. Murray, details the means by which their deliverance was happily effected, and it will be gratifying to our readers to know, that, notwithstanding their former trials and dangers, the teachers were still willing to hazard their lives for the Lord Jesus, and to spend and be spent in his service. They were subsequently stationed at the Isle of Pines.

The following awfully interesting communication from our devoted missionary, presents the extreme degradation and ferocious habits of these wretched islanders, while it supplies a fearful comment on the words of inspiration, "The dark places of the earth are full of the habitations of cruelty."

"The inhabitants of Erromanga, in many respects, resemble those of Tanna and Britannia Island. They are somewhat inferior in their appearance, but their dress is the same, and they paint after the same fashion. They have also the same kind of war-weapons—clubs, spears, bows and arrows, and slings; and they kill and eat each other in the same way, only, it would appear to a greater extent: their wars are similar, but much more frequent; and their houses and manner of life are substantially the same. Judging, however, from what I have seen of them, and from the accounts of the teachers stationed on the respective islands, they are by far more savage

and barbarous. Their wars, as has been remarked above, are more frequent than those of their neighbor islanders; even their women go to war among themselves, and fight and kill each other with stones and clubs. There seems to be hardly any recognition among them of mutual rights. Any person found alone, old or young, male or female, except by his own immediate friends or relations, is killed and eaten. This is a general custom among the people, to which, I suppose, chiefs and people of rank form exceptions. Every individual, except when very young, goes armed at all times; and when persons meet, it is customary for the parties to assume a hostile attitude, which very often leads to serious consequences. When a husband and wife go to work in the bush, they are obliged to take their children with them, and every article of property they possess; children left behind run the greatest risk of being killed and eaten, and any article of property, if found, is sure to be stolen; so heedless are this wretched people of the rights of each other. Sometimes even the members of a family will kill one another. On one occasion the teachers witnessed the murder of two females by members of their own family. Any foreigner falling into their hands, unless he have relations who can protect him, is killed and eaten, even though he may belong to an island not more than ten or fifteen miles distant: an instance of this kind occurred shortly before the teachers reached Erromanga. A party from Erannan, consisting of ten persons, by some means got ashore on the island, and every one of them were killed and eaten. The teachers saw the heads of three of them stuck upon poles."

A statement is then given of the manner in which these teachers were rescued from their perilous and suffering condition, in April last. They had been deserted by the people, could with difficulty procure the means of subsistence, were in impaired health, and were altogether in a suffering condition. The natives of the island were unwilling to let them go on board the vessel that visited the island for them, probably from some sinister motive. One of the chiefs, who came on board, was refused permission to return to the shore until the teachers should be released and permitted to embark. This had the desired effect, and the teachers were thus rescued and taken away.

Of the treatment which the teachers received, and the effect of their residence on the island, it is remarked—

No good impression appears as yet to have been produced among the people of Erromanga, except, perhaps, in one instance, which, under such circumstances, is not to be overlooked. When the teachers, whom we have now taken away, were landed on the island, nearly a twelve month ago, two chiefs, Neivi and Nauari, engaged to protect them, together with a man from Nina, who is married to a woman of Erromanga and lives there. This man pretended to be a chief, and under this pretence obtained a present; but he was af-

terwards found by the teachers not to be a chief. His name is Laio. The chiefs paid no attention to the agreement they entered into on the teachers being landed, neither affording them protection, nor furnishing them with food: they so completely abandoned them, that for weeks, even for months, they came not near them. Shortly after the teachers landed, the chiefs took offence because they refused to give up to them every thing they had, and from that period the chiefs not only ceased to supply them with food, but also prohibited others from supplying them. Under these circumstances, the teachers were befriended by a party from Nina, consisting of eight persons who were on a visit to their relations at Erromanga. These persons behaved kindly to them, though they paid but little attention to religion.

About five months previous to our arrival, the party from Nina left for their own island, and nearly at the same time the teachers were taken ill, and began to suffer great distress, having no one to do any thing for them, except one poor man, who, at the risk of his own life, fed them all along, and but for whom, it appears, they must have perished.

This man, whose name deserves to be recorded, and to be had in remembrance, used to steal quietly down to the lowly hut in which the poor teachers lived, lift up the thatch of the roof, and hand the food in to them. We failed in our endeavors to find this man, though we felt peculiarly anxious to see him, in order to have an opportunity of testifying our gratitude for his kindness to the teachers: we dared not say any thing publicly of his generous conduct, as it might have cost him his life. His name is Vorevove. I regret that he has paid but little attention to religion, having probably been deterred by fear. I trust, however, he will at some future period be made savingly acquainted with the salvation of Jesus. The part he has acted towards our teachers is very remarkable, and deserves particular notice. May He, who has declared that he regards the smallest act of kindness done to one of the least of his brethren as done to himself, graciously reward and bless this poor benighted heathen, who appears literally to have done what he could.

The teachers know nothing of the mythology of the Erromangans, nor whether they have any thing regular and systematic. From the little I have been able to learn, I apprehend they have not. Probably they are very similar in this respect to the Samoans, and some of the other Polynesian tribes. The name of their chief god is Natomasi, besides whom they have a great many inferior deities, every family having its own. They pay a kind of homage to their gods, and make them offerings of food, consisting chiefly of cocoa-nuts and bananas.

#### *Successful Attempt at Mangaia.*

On another island in the vicinity, the inhabitants of which were scarcely less hostile and unpromising, at first, than were those of Erromanga, a widely different result has, by the blessing of God, been witnessed. The following is an account of the manner in which the teachers were at first received and treated.

No sooner had the teachers reached the shore, than there was a general seizure of their persons and property. One of them had a saw, which the natives grasped, broke into three pieces, and tied to their ears as ornaments. A box of bonnets, intended as presents for the chiefs' wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoa-nut oil were landed, which they poured so profusely on each other's heads, that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties.

But what completed the catastrophe was their conduct to the poor females, the teachers' wives, whom they carried into the woods, and were proceeding to treat with great brutality, when, terrified with the report of a small cannon, which we fired off from the vessel, they ran away. We immediately sent the boat, and brought our people off to the vessel; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads; they had been dragged through water and through mud; and their shirts and gowns were hanging in ribbands about them. The husbands, being thrown down by the natives, were prevented from rendering any assistance to their wives, and our valuable missionary, Papeiha, nearly lost his life, for they put a tiputa\* over his head, and commenced twisting it for the purpose of strangling him; but happily he had the presence of mind to introduce his hand into the aperture, which preserved his throat.

Such were the people of Mangaia; but, in this moral wilderness, "instead of the thorn, there has come up the fir-tree, and instead of the briar there has come up the myrtle-tree." Although rejected and mal-treated, the native teachers renewed their enterprise of mercy, and the Savior in whom they trusted, not only preserved their precious lives, but graciously rewarded them with large success.

The Rev. W. Gill and wife, accompanied by three or four native teachers, left Rarotonga in June for Mangaia, to learn how the cause of Christianity was advancing under the native teachers at the latter place. In his journal he writes—

Mangaia lies about 130 miles southeast of Rarotonga, and is from twenty-six to thirty miles in circumference. From the extremities, northeast to west, is a bold shore of perpendicular, barren, coral rock, twenty to sixty feet high, thickly indented by deep huge caverns, of most grotesque appearance, into which the sea beats with awful grandeur in the season of its rage. The other side of the island is preserved from the inroads of the mighty

\* The tiputa is like the Spanish poncho, a piece of cloth about three quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.



billows by a coral reef, about half a mile from the shore, which contains no opening large enough to admit a boat.

On their reception on arriving at Mangaia, Mr. Gill writes—

Early the next morning a canoe came along side, and having descended into it, in less than a quarter of an hour we were landed on the reef, by the rising surf, which had been calmed almost to the smoothness of a lake. The majority of the church members were then waiting to receive us; and, as the canoe touched the edge of the reef, several rushed forward, and dragged it in haste to the land, and with acclamations of joy bore us, canoe and all, to a house prepared to receive us. The scene was most overpowering. The crowds of people, old and young, the unintelligible shouts of some, and the mute amazement of others, exceeded any thing I ever saw.

*First Sabbath—A Christian Village—Fruits of the Gospel.*

At Oneroa, the chief settlement, situated on the northwest side of the island, there are not less than two thousand inhabitants. At six in the morning, the natives held their early prayer meeting, and from 700 to 800 persons attended. At nine the children were assembled in the school-house, or rather shed, as it has neither sides nor seats, being merely a roof, supported by a number of low posts. More than one thousand children were present, sitting in rows on the ground, so close together that it was with difficulty I made my way to a rudely constructed pulpit of wood, erected in the centre. Every eye was fixed on me while I gave them a short address, and stated that the object of our visit was, among other things, to devote as much time as possible to the schools. Every countenance beamed with an expression of joy, too forcible to be misunderstood by the heart of a missionary, when they were informed that I had brought a sufficient supply of school-books for all the children on the island, and that at an early period we would meet them, and arrange them into classes.

After singing and prayer, the children walked in order to the chapel, where the adults had been some time assembled. The chapel is 130 feet long by 36 feet wide, the wonder and admiration of all who visit the island. The numberless rafters of the roof, each neatly covered with native paint, are supported by twelve or fourteen pillars of the finest wood, carved in the most ingenious manner. How affecting the scene from the pulpit! To see this large and skilfully constructed native building, not only full, but overflowing, crowded on all sides by attentive listeners to the words of life, who, but a few years ago, walked with the children of darkness, devoted, like their fathers, to idolatry and sin. While my spirit rejoiced at the scene before me, my heart sunk at the awful responsibility of my situation. The subject of our meditation was 1 Cor. 2: 2. A crucified Saviour the glorious theme of the gospel ministry. In the afternoon the children again assembled to be questioned on the morning sermon. Another public service in the chapel closed the labors of the day.

June 25. This morning left Oneroa, with a party of natives, to visit Tamarua, a station about seven miles distant. Our path lay over barren hills and through fertile vales, bounded on every side with perpendicular piles of coral rock, from fifty to one hundred feet high. As the day advanced we entered a lovely valley of taro and cocoa-nut trees, when we espied in the distance a newly finished house of prayer: as we approached, the natives in great numbers ran to meet us, and with smiles and pious congratulations welcomed us to the place. On reaching the settlement, we were led to a native house, which had been neatly prepared for our reception; clean grass had been strewn on the ground, and a bed of rude construction had been put up, hoping that we should remain a few days. Upon learning that this was only a hasty visit, and that we intended returning in the evening, one person pleasantly proposed that they should fetch the *rops of the judges*, and make fast our feet; but, upon being informed of our intention to visit them two or three weeks hence, and make a longer stay, they were pacified, and consented to let us go.

In the course of the forenoon I proposed to meet the members of the church, who reside at this station, for the purpose of settling them here: hitherto they have been in the habit of assembling with their brethren at Oneroa; but it has long been their desire to have a native missionary settled over them, and to observe the ordinances at their own place. On entering the chapel, which is very large, and most pleasantly situated on a rising eminence in the valley, the emotions of our hearts were inexpressible. Truly the isles wait for thee, O Lord! We thought of the prophecy; "He shall prolong his days, he shall see his seed, and the pleasure of the Lord shall prosper in his hands."

The members of the church, about seventy in number, were waiting to receive us. Among them were some aged fathers, from the dark caves and dens of this once heathen land, and from the yet darker regions of sin and depravity, the reign of which is now trampled beneath the feet of Him, whose is the kingdom and the power and the glory. Others were just in the prime of life, whose countenances expressed the gratitude of their hearts, that they had been delivered from the thralldom of him who held their fathers in bondage. Some were yet young; and their softened manners, earnest attention, and glistening eyes, whose light was half lost in the rising tear, indicative of the affection of their hearts, filled the soul with adoration to that Savior whose love and grace is all triumphant; and excited the pleasing hope that the good work would continue to advance.

After singing, prayer, and an address, I questioned them as to their desire to be separated from the church at Oneroa, and settled at their own station; and finding them unanimous, it was arranged that henceforth they should observe the ordinances of the christian church among themselves: four of the most active, pious, and intelligent men were then selected to act as deacons. After distributing a few hymn-books, we commended this infant church to the gracious presence and blessing of the Savior, and dispersed.

## Miscellaneous.

### SANDWICH ISLANDS.

THE following documents mark an era in the history of the Sandwich Islands, and of the Sandwich Islands mission. We see the people, in less than twenty-two years after the arrival of the mission among them, receiving a formal admission into the great family of christian and civilized nations. It is the Lord's doing, and marvellous in our eyes. A nation has been born, in a religious, intellectual, social, and civil view, as it were, in a day.

The first document is an extract of that part of a Message of the President of the United States to Congress, on the 31st of December, respecting the trade and commerce of the United States with the Sandwich Islands, and diplomatic intercourse with the government of the Islands. Addressing himself to the House of Representatives, President Tyler says—

I communicate, herewith, to Congress, copies of a correspondence which has recently taken place between certain agents of the government of the Hawaiian or Sandwich Islands and the Secretary of State.

The condition of those islands has excited a good deal of interest, which is increasing by every successive proof that their inhabitants are making progress in civilization, and becoming more and more competent to maintain regular and orderly civil government. They lie in the Pacific ocean, much nearer to this continent than the other, and have become an important place for the refitment and provisioning of American and European vessels.

Owing to their locality and to the course of the winds which prevail in this quarter of the world, the Sandwich Islands are the stopping-place for almost all vessels passing from continent to continent, across the Pacific ocean. They are especially resorted to by the great numbers of vessels of the United States which are engaged in the whale fishery in those seas. The number of vessels of all sorts, and the amount of property owned by citizens of the United States, which are found in those islands in the course of a year, are stated, probably with sufficient accuracy, in the letter of the agents.

Just emerging from a state of barbarism, the government of the islands is as yet feeble; but its dispositions appear to be just and pacific, and it seems anxious to improve the condition of its people, by the introduction of knowledge, of religious and moral institutions, means of education, and the arts of civilized life.

It cannot but be in conformity with the interest and the wishes of the government and the people of the United States, that this community, thus existing in the midst of a vast expanse of ocean, should be respected, and all its rights strictly and conscientiously regarded. And this must also be the true interest of all other commercial states. Far remote from the dominions of European powers, its growth

and prosperity as an independent state may yet be in a high degree useful to all whose trade is extended to those regions; while its nearer approach to this continent, and the intercourse which American vessels have with it—such vessels constituting five-sixths of all which annually visit it—could not but create dissatisfaction on the part of the United States at any attempt, by another power, should such attempt be threatened or feared, to take possession of the islands, colonize them, and subvert the native government. Considering, therefore, that the United States possesses so very large a share of the intercourse with those islands, it is deemed not unfit to make the declaration, that their government seeks nevertheless no peculiar advantages, no exclusive control over the Hawaiian government, but is content with its independent existence, and anxiously wishes for its security and prosperity. Its forbearance in this respect, under the circumstances of the very large intercourse of their citizens with the islands, would justify this government, should events hereafter arise to require it, in making a decided remonstrance against the adoption of an opposite policy by any other power. Under the circumstances, I recommend to Congress to provide for a moderate allowance to be made out of the treasury to the consul residing there; that in a government so new, and a country so remote, American citizens may have respectable authority to which to apply for redress, in case of injury to their persons and property; and to whom the government of the country may also make known any acts committed by American citizens, of which it may think it has a right to complain.

The message was accompanied by a letter from Messrs. Haalilio and Richards, commissioners from the government of the Sandwich Islands, to the Secretary of State, and Mr. Webster's reply, which follow.

*Messrs. Haalilio and Richards to the Secretary of State.*

WASHINGTON, December 14th, 1842.

SIR—The undersigned having been duly commissioned by his majesty Kamehameha III, king of all the Hawaiian Islands, to represent his government, and promote its interests in the United States, wish to call the attention of your government to the existing relations between the two countries.

In the year 1826, articles of agreement, in the form of a treaty, were entered into, between His Majesty's government and Thomas Ap Catesby Jones, commanding the United States sloop of war Peacock. His Majesty has never received any notice of that treaty's being ratified, nor intimation that it was approved by the government of the United States. His Majesty has, nevertheless, during the last sixteen years, governed himself by the regulations of that treaty, in all his intercourse with citizens of the United States.

Subsequently to the above, similar forms of agreement have been entered into between

His Majesty and officers commanding vessels of war of different nations of Europe; but, so far as is known to the undersigned, those agreements have never received the sanction of their several governments.

These facts, viewed in connection with their attendant circumstances, have led His Majesty to feel considerable embarrassment in managing his foreign relations, and has awakened the very strong desire that his kingdom should be formally acknowledged by the civilized nations of the world as a sovereign and independent state.

His Majesty considers that this acknowledgment has already been tacitly but virtually made, both in the United States and Europe, by the appointment of consuls and commercial agents to reside in his dominions, and by the formal manner in which the commanders of national vessels have transacted business with him, many of whom have professedly acted under the express instructions of their several governments. But he is nevertheless of opinion, that the time has now arrived when both the interests and the honor of his kingdom demand a more formal acknowledgment than has hitherto been made by any foreign government. It is His Majesty's request, that the government of the United States will take into consideration the nature, the extent, and the rapidity of those changes which have taken place in his dominions during the last few years; changes which he has the happiness to believe are honorable, both to his government and to the people over whom it rules.

Twenty-three years ago the nation had no written language, and no character in which to write it. The language had never been systematized nor reduced to any kind of form. The people had no acquaintance with Christianity, nor with the valuable institutions or usages of civilized life. The nation had no fixed form or regulations of government, except as they were dictated by those who were in authority, or might by any means acquire power. The right of property was not acknowledged, and was therefore but partially enjoyed; there were no courts of justice, and the will of the chieftains was absolute. The property of foreigners had no protection, except in the kind disposition of individuals. But, under the fostering influence, patronage, and care of His Majesty, and that of his predecessors, the language has been reduced to visible and systematized form, and is now written by a large and respectable proportion of the people. Schools have been established throughout his dominions, and are supported, principally, by the government; and there are but few among the younger people, who are unable to read. They have now, in their own language, a library, embracing a considerable variety of books, on a variety of subjects, including the Holy Scriptures, works on natural history, civil history, church history, geography, political economy, mathematics, and statute law; besides a number of elementary books. A regular monarchical government has been organized, of a limited and representative character, a translation of the constitution of which we herewith transmit. A code of laws, both civil and criminal, has been enacted and published.

The legislature holds an annual meeting, for the purpose of adding to and amending this code. Courts of justice have been established,

and regular trials by jury required in all important cases. Foreigners of different nations have testified their confidence in these courts, by bringing suits in cases where many thousands of dollars worth of property was involved, and that too in cases when, with but very short delay, they could have been carried before the courts of other countries.

It has, moreover, been the uniform practice of consuls and commercial agents, resident in His Majesty's dominions, and also of all commanders of national vessels visiting those dominions, to demand all that protection, both of persons and property, which is demanded of sovereign and independent states; and this His Majesty believes has been duly and efficiently extended. While, therefore, all is demanded of his government, and all is rendered by it, which is demanded of or rendered by the governments of sovereign and independent states, he feels that he has a right to expect his state to be acknowledged as such, and thus be formally received into the general compact of sovereign nations. In the request which His Majesty hereby makes to the government of the United States, he has of course for his direct object the promotion of the interest of his own kingdom; but he is also very fully convinced that the important interests of all the great commercial nations will also be materially subserved by his dominions remaining, as they have hitherto been, independent.

Their position is such that they constitute the great centre of the whale fishery for most of the world. They are on the principal line of communication between the western continent of America and the eastern continent of Asia; and such are the prevailing winds on that ocean, that all vessels requiring repairs or supplies, either of provisions or of water, naturally touch at those islands, whether the vessels sail from Columbia river on the north, or from the far distant ports of Mexico, Central America, or Peru, upon the south; and it should be further added, that there is no other place in all that part of the Pacific ocean where repairs of vessels can be made to so good an advantage, or supplies be obtained in such abundance, and on so favorable terms.

His Majesty wishes also to remind the government of the United States, that the amount of property belonging to their citizens, which is either landed at or enters the various harbors and roadsteads of his dominions, and is consequently more or less dependent on the protection of his government, cannot be less than from five to seven millions of dollars annually. This property lies in some ninety or a hundred whaling ships and their cargoes, and in some twelve or fifteen merchant vessels, besides also a considerable amount of other property belonging to American citizens on shore. At some seasons there have been not less than three or four millions of dollars worth of American property, and some fourteen hundred American citizens at the same time, at the various parts of the island, requiring consequently, in some degree, the protection of His Majesty; and he has the happiness of believing, that efficient and satisfactory aid has always been extended to those who have required it. In evidence corroborative of many of the facts herein stated, the undersigned do not hesitate to refer to documentary evidence, which they believe must be among the papers in your department of State, recently furnished by masters of national ves-

sels, but more especially by the United States commercial agent residing at Honolulu.

His Majesty is also desirous that there should be a definite arrangement for the settlement of any future difficulties which may unhappily arise, and which, between sovereign and independent nations, would ordinarily be the subject of diplomatic correspondence. To carry into effect these desirable objects, the undersigned are authorized by his majesty Kamehameha III, to enter into negotiation with the authorities of the United States, by convention, treaty, or otherwise, whenever the latter shall acknowledge the sovereignty of the former; and, as evidence that the undersigned are thus authorized, they are prepared to present official papers, from His Majesty, whenever the way is open for them to be received.

The undersigned will further state, that they are directed to proceed from the United States to Europe, for the purpose of obtaining from some of the principal governments there the same acknowledgments which it is the object of this letter to obtain from the government of the United States.

Accept, Sir, the assurances of the high consideration with which the undersigned have the honor to be your obedient servants.

TIMOTEO HAALILIO,  
WILLIAM RICHARDS.

Hon. DANIEL WEBSTER,  
*Secretary of State.*

*The Secretary of State to the Agents of the  
Sandwich Islands.*

DEPARTMENT OF STATE,  
Washington, December 19th, 1842.

GENTLEMEN—I have received the letter which you did me the honor to address to me, under date of the 14th instant, stating that you had been commissioned to represent, in the United States, the government of the Hawaiian Islands, inviting the attention of this government to the relations between the two countries, and intimating a desire for a recognition of the Hawaiian government by that of the United States.

Your communication has been laid before the President, and by him considered.

The advantages of your country to the navigators in the Pacific, and in particular to the numerous vessels and vast tonnage of the United States frequenting that sea, are fully

estimated; and just acknowledgments are due to the government and inhabitants of the Islands, for their numerous acts of hospitality to the citizens of the United States.

The United States have regarded the existing authorities in the Sandwich Islands as a government suited to the condition of the people, and resting on their own choice; and the President is of opinion that the interests of all the commercial nations require that that government should not be interfered with by foreign powers. Of the vessels which visit the islands, it is known that a great majority belong to the United States. The United States, therefore, are more interested in the fate of the islands, and of their government, than any other nation can be; and this consideration induces the President to be quite willing to declare, as the sense of the government of the United States, that the government of the Sandwich Islands ought to be respected; that no power ought either to take possession of the islands as a conquest, or for the purpose of colonization; and that no power ought to seek for any undue control over the existing government, or any exclusive privileges or preferences in matters of commerce.

Entertaining these sentiments, the President does not see any present necessity for the negotiation of a formal treaty, or the appointment or reception of diplomatic characters. A consul, or agent, from this government, will continue to reside in the islands. He will receive particular instructions to pay just and careful attention to any claims or complaints which may be brought against the government or people of the islands, by citizens of the United States; and he will also be instructed to receive any complaint which may be made by that government, for acts of individuals, (citizens of the United States,) on account of which the interference of this government may be requested, and to transmit such complaint to this department.

It is not improbable that this correspondence may be made the subject of a communication to Congress; and it will be officially made known to the governments of the principal commercial powers of Europe.

I have the honor to be, gentlemen, your obedient servant. DANIEL WEBSTER.

MESSRS. TIMOTEO HAALILIO  
and WILLIAM RICHARDS,  
Washington.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

NESTORIANS.—Rev. Thomas Laurie and wife arrived at Smyrna 7th of September, having had an uncommonly pleasant passage of forty days. Spending three days there, they proceeded to Constantinople. After a week or two spent there, they started for Mosul, and were heard from at Samsoon, where they found a large caravan going to Mosul.

TREBIZOND.—On the 25th of August, Mr. Johnston writes that in an Armenian village,

fifteen hours distant from Trebizond, a school is taught by an enlightened Armenian priest, who manifests much zeal for the welfare of his pupils. Mr. Johnston aids in his support. He lately came and took twelve copies of the Gospels for his school, which his friends in Trebizond pay for. He says his school will soon furnish a supply of teachers. Mr. J. thinks it a bud of much promise.

CYPRUS.—Owing to various causes it has been deemed expedient to discontinue this mission; and Mr. and Mrs. Ladd, the only family



remaining on the island, have been transferred to Broosa, where they arrived September 3d. They will labor for the Greeks, while Messrs. Schneider and Powers will still devote their time to the Armenians.

**MADURA.**—Mr. Dwight writes, 14th September, that the mission had opened a seminary for educating native preachers and teachers, similar in design to that at Batticotta in Ceylon. It is commenced at Terumungalum. Mr. Tracy has been appointed principal. Thirty boys, collected from the higher classes, in the boarding-schools, have been brought into it. It is expected that the seminary will ultimately be located about one mile from Madura, on the opposite side of the river.

**CHEROKEES.**—Mr. Hitchcock writes from Dwight on the 1st of November, that at the administration of the Lord's supper in September two aged Cherokees were received to the fellowship of the church; and one man who had been a backslider for eighteen months came forward of his own accord and publicly made a satisfactory confession, and was restored to his former standing. Two other persons were proposed for admission to the church. It was altogether a day of much interest.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 15th of November, the Rev. Philander O. Powers and wife, and the Rev. Azariah Smith, M. D., embarked at Boston for Smyrna, in the barque Fame, captain Scott. Mr Powers is expected to resume the labors, in which he was engaged at Broosa about five years previous to his return to the United States, eighteen months ago. Mr Smith is destined to the Independent Nestorians.

On the 21st, the Rev. John F. Launeau and wife, embarked in the Emily Wilder, captain Brown, for Gibraltar, expecting to proceed thence by way of Alexandria to Beyroot and Jerusalem. Mr. Lanneau returns to the sphere of labor which he occupied from 1836 to 1841.

On Sabbath evening, November 13th, a meeting, with reference to the departure of the persons named above, was held in the Old South meeting-house Boston, at which, in addition to the usual devotional exercises, the instructions of the Prudential Committee were delivered by one of the Secretaries of the Board.

### Donations,

#### RECEIVED IN DECEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. Miss CORNELIA P. VAN RENSSELAER, for sup. of Mr. Pohlman, 100; Miss EUPHEMIA W. VAN RENSSELAER, 100; which const. them Hon. Mem.; West Troy, Ref. D. chh. sub. sch. for Eliza Ann Tyler, Ceylon, 20;)	
Addison co. Vt. Aux. So. A. Wilcox, Tr.	1,412 89
Addison, S. S. 1; Mrs. S. B. S.	
1; a friend, 1.50;	3 50
Bridport, Cong. chh. gent. 22.83;	
la. 16.50; young gent. and la.	
4.21; chil. 1.21;	44 75
Bristol, Cong. chh.	3 76
Cornwall, Cong. chh. gent. 45.46;	
la. 24.06; mon. con. 15;	84 52
Middlebury, Cong. chh. gent.	
131.82; la. 78.56; mon. con.	
15.22; bible class, for fem. sem.	
at Ooroomiah, 12; Mrs. H.	
Foot, 10; Prof. Adams, for	
apparatus for Ahmednuggur	
miss. 10; Phil. so. of coll. 2;	202 62
New Haven, Cong. chh. gent.	
21.80; la. 30; W. Barton, 10;	64 80
Shoreham, Cong. chh.	15 70
	482 65
Ded. expenses paid by aux. so.	94—481 71
<i>Auburn and vic. N. Y., H. Ivison, Jr., Agent,</i>	
Auburn, 1st presb. chh.	154 00
Cayuga, La.	7 00
Danby, Cong. chh.	13 41
Genoa, 1st presb. chh.	8 50
Homer, Cong. chh.	155 00
Marcellus, La. for Levi Parsons,	
Ceylon,	6 11
Scipio, 2d presb. chh.	28 20
Sennett, Mrs. Ball,	1 00
Truxton, S. Hutchinson,	30 00—403 22
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
Williamstown, Mrs. Lucy Whitman,	50 00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. a friend, 10; do. 1.25;)	978 17
<i>Brookfield Assn. Ms. A. Newell, Tr.</i>	
East Ware, Mon. con. to const.	175 00
<i>Rev. NARUM GALE an Hon. Mem. 50; ack. in Dec.</i>	
<i>Caledonia co. Vt. Confer. of chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, E. and T. Fairbanks	
and Co.	100 00
<i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>	
Fredonia, 1st presb. chh. juv. so.	3 00
Jamestown, 1st presb. chh. mon.	
con.	22 00—25 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Harrison, Special effort, which	
const. Rev. CYRIL PEARLE	
an Hon. Mem.	50 00
Portland, 2d cong. chh. and so.	
mon. con. 58.38; union mon.	
con. of 2d, 3d and High-st.	
chhs. 47.22; a friend, 1.50;	107 10—157 10
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Georgetown, Cong. chh. and so.	17 50
Newburyport, Mr. Dimmick's so.	
mon. con. 35.43; a friend, 15;	50 43
West Bradford, Mr. Munro's so.	
mon. con.	52 00—120 23
<i>Essex co. South, Ms. Aux. So. C. M.</i>	
Richardson, Tr.	
Lynn, Mr. Cooke's so.	28 60
Manchester, Evan cong. so. 42.68;	
mon. con. 33.78;	76 46
Topsfield, G. Hood,	10 00—115 06
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Bethel, Chh. and so.	14 35
Bridgeport, Chh. and so. 28.55;	
mon. con. 28.30; Mrs. SILVA-	

<b>NUS STERLING, 100; Mrs. IRA SHERMAN, 100; which const. them Hon. Mem. for Dr. Bradley, Siam,</b>	257 15
<b>Brookfield, Gent. 19,25; la. char. so. 10,27;</b>	29 52
<b>Danbury, Mon. con. 109; coll. 40;</b>	140 00
<b>Huntington, Gent. 60,29; la. 61,02; mon. con. 15; girls in sab. sch. 82c.</b>	137 13
<b>Monroe, Mon. con. 10,06; la. 23,06;</b>	33 12
<b>New Fairfield, Chh. and so. 55;</b>	
<b>Miss T. Knap, dec'd 10;</b>	65 00
<b>Reading, Gent. 25,50; la. 30,11; mon. con. 12,11;</b>	67 72
<b>Stratford, Mon. con. 17,10; la. 80;</b>	97 10—850 09
<b>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</b>	
<b>Stanwich, Miss H. Reynolds,</b>	20 00
<b>Geneva and vic. N. Y., By C. A. Cook, Agent,</b>	
<b>Albion, Presb. chh. (of which to const. Rev. WILLIAM N. Mc HARG an Hon. Mem. 50;)</b>	171 60
<b>Branchport, Presb. chh.</b>	10 50
<b>Brockport,</b>	14 00
<b>East Evans, Miss I. Maltby,</b>	25
<b>Eddy Town, Sew. so. 3,50; Mrs. A. F. B. I;</b>	4 50
<b>Geneva, Presb. chh. Rev. F. E. Cannon, 40; D. L. Lum, 25; Mrs. Hopkins, 25; Rev. P. C. Hay, 30; indiv. 18,82;</b>	128 82
<b>Knowlesville,</b>	25 00
<b>Lockport, 1st presb. chh. to const. ASAHEL SCOVEL an Hon. Mem. 100; cong. chh. to const. Rev. WILLIAM F. CURRY an Hon. Mem. 54,55;</b>	154 85
<b>Lyons, Presb. chh. 64,83; mon. con. 13,88; la. 22,34;</b>	101 05
<b>Niagara, U. C., W. F. Cameron,</b>	10 00
<b>Niagara Falls, La. to const. Rev. HERMAN H. HALSEY an Hon. Mem.</b>	50 00
<b>Palmyra, Presb. chh.</b>	72 00
<b>Pelphs, Vienna, Presb. chh.</b>	50 00
<b>Ripley, Presb. chh.</b>	10 00
<b>Rock Stream,</b>	12 50
<b>West Avon, Cong. free chh.</b>	9 00
<b>Westfield, Presb. chh.</b>	23 00
<b>Youngstown, Presb. chh. 21,21, juv. miss. so. for John S. Elliot, Ceylon, 20;</b>	41 21
	889 18
<b>Ded. dis. on unc. money,</b>	3 78—885 40
<b>Grafton co. N. H. Aux. So. W. Green, Tr.</b>	
<b>Lyme, Fem. benev. so.</b>	20 00
<b>Orford, W. cong. chh. and so.</b>	36 00—56 00
<b>Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.</b>	
<b>Amherst, Rev. N. W. Fiske, for Nestorian ed.</b>	18 00
<b>Enfield, Benev. so. to const. LEONARD WOODS, EZRA CAREY and SAMUEL DIXON, Hon. Mem.</b>	300 00
<b>Northampton, Young la. benev. so. of Edwards' chh. 17; W. B. Stoddard, a dying gift, 12,50;</b>	29 50
<b>Plainfield, L. Hallock,</b>	10 00
<b>West Cummington, Mon. con.</b>	7 00—364 50
<b>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</b>	
<b>Millbury, 1st chh. which const. Rev. CALEB B. ELLIOT and SOLOMON WOODWARD Hon. Mem. 121,96; mon. con. 46,10; class in sab. sch. 6;</b>	174 06
<b>Westboro', Evan. chh. and so. (of which fr. G. Denny, to const. JOHN E. TYLER an Hon. Mem. 100;) 278,12; mon. con. 44,04;</b>	322 16—496 22
<b>Hartford co. Ct. Aux. So. H. A. Perkins, Tr.</b>	
<b>Enfield, 1st cong. so.</b>	34 76
<b>Farmington, J. T. Norton,</b>	508 75
<b>Hartford, 1st so. gent. (of which fr. an indiv. to const. WILLIAM D. COIT and OLIVER E. WOOD of New York, and Rev. GEORGE I. WOOD of</b>	
<b>West Hartford, Hon. Mem. 500;) 521; 2d so. gent. and la. 320,48; mon. con. 57,14; 4th so. coll. 160,04; mon. con. 143,70; N. so. gent. 8;</b>	1,310 45
<b>Suffield, Mon. con.</b>	10 00
<b>West Hartford, Gent.</b>	94 22—1,858 13
<b>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</b>	
<b>Berlin, Kensington so. gent. 8,70; Worthington so. gent. 87,95; la. to const. Rev. WILLIAM WOODWORTH an Hon. Mem. 94;</b>	190 65
<b>Glastenbury, L. Hollister,</b>	3 00
<b>Middletown, 1st so.</b>	261 38
<b>Southington, Gent. and la. (of which fr. Rev. T. Higgins, to const. Mrs. JENNET HIGGINS an Hon. Mem. 100;)</b>	512 00—967 09
<b>Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.</b>	
<b>Hudson, Cong. chh.</b>	3 36
<b>Kennebec co. Me. Confer. of chhs. B. Nason, Tr.</b>	2 00
<b>Winthrop, A. Stanley,</b>	
<b>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</b>	
<b>Thomaston, 1st cong. chh. and so. 12,38; mon. con. 17,62;</b>	30 00
<b>Topsham, Mon. con.</b>	33 75
<b>Waldoboro', 1st cong. chh. and so. la. 14,30; gent. 8; contrib. 28,35; juv. so. for a sch. in Ceylon, 6,19;</b>	57 34—121 00
<b>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</b>	
<b>Goshen, N. so.</b>	41 26
<b>New Milford, Coll. 188,87; la. mite so. 30; less unavail. 30;</b>	178 87
<b>New Preston,</b>	3 00
<b>Roxbury, Coll.</b>	50 37—283 50
<b>Lowell and vic. Ma. Char. So. W. Davidson, Tr.</b>	
<b>Lowell, John-st. chh. 175,50; juv. miss. so. 30; Ind. miss. so. for sup. of Mr. and Mrs. Wheeler, Ojibwa miss. 9,50; Appleton-st. sab. sch. sew. so. for do. 40; 1st cong. chh. mon. con. 88,55;</b>	333 55
<b>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</b>	
<b>Concord, Rev. W. Clark and fam.</b>	50 00
<b>Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.</b>	
<b>Ashby, Asso.</b>	20 68
<b>Bolton, do.</b>	38 00
<b>Boxboro', do.</b>	15 06
<b>Fitchburg, do.</b>	160 32
<b>Groton, do. which const. CURTIS LAWRENCE an Hon. Mem.</b>	124 08
<b>Harvard, Asso.</b>	47 86
<b>Leominster, do.</b>	41 38
<b>Littleton, do.</b>	15 03
<b>Lunenburg, do.</b>	27 50
<b>Pepperell, do. which const. Rev. DAVID ANDREWS an Hon. Mem.</b>	119 54
<b>Shirley, Asso.</b>	5 40
<b>Stow, do.</b>	10 62
<b>Townsend, do.</b>	48 62
	674 09
<b>Ded. exp. paid by aux. so.</b>	3 25—671 44
<b>Middlesex South, Ms. Conf. of chhs. O. Hoyt, Tr.</b>	
<b>Holliston, Cong. so.</b>	71 00
<b>Southboro', Pilgrim evan. chh. and so. 16,77; mon. con. 10,33;</b>	27 10—98 10
<b>Middlesex Asso. Ct. H. C. Sanford, Tr.</b>	
<b>Lyme, N. Matson,</b>	10 00
<b>Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.</b>	
<b>Adams Basin, Presb. chh.</b>	3 25
<b>Holley, do.</b>	55 65
<b>North Bergen, do.</b>	7 83
<b>Parma and Greece, Cong. chh.</b>	35 00
<b>Rochester, 1st presb. chh. 170,79; Brick presb. chh. 83;</b>	253 70
<b>West Bloomfield, Cong. chh.</b>	20 00—375 22
<b>New Haven City, Ct. Aux. So. A. H. Maltby, Agent,</b>	
<b>New Haven, 1st chh. 50; mon. con. in 3d chh. 18,40; do. in united so. 1st chh. and Chapel-st. chh. 29,85; do. in Yale</b>	

coll. 16,47; J. W. R. & Miss N. Mc R. 1;	118 72
New Haven co. East, Ct. Aux. So. J. Frisbie, Tr.	
Branford, Gent. 18,62; la. 52,46;	71 08
East Haven, Gent. 49,50; la. 49,21	90 01
Guilford, Gent. 75,90; la. 45,64;	121 54
Madison, La. cent so.	28 00—319 63
New Haven co. Ct. Western Conso.	
A. Townsend, Jr., Tr.	
Milford, 2d so.	50 00
Waterbury, Gent. 46,50; la. 38;	
mon. con. 24,52;	109 02—159 02
New London and vic. Ct. Aux. So.	C. Chew, Tr.
New London, 1st cong. so. 61,93;	
mon. con. 90,78; gent. 94; la.	
94,75; 2d cong. so. (of which	
fr. T. W. Williams, 200; a	
friend, 50; do. 25;) 394; mon.	
con. 74,41; miss. asso. of sub.	
sch. for Colby C. Mitchell, Cey-	849 87
lon, 20; la. sew. so. 20;	
Waterford, Mon. con.	6 50—556 37
New York City and Brooklyn, Aux. So.	
J. W. Tracy, Tr.	529 41
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Roxbury, Eliot chh. and so.	
mon. con.	15 91
Walpole, Mon. con.	27 04—42 65
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Bozrah, 1st chh. la.	13 91
Bozrahville, Gent. and la.	27 00
Franklin, Gent. 8,50; la. 14;	22 50
Griswold, 1st chh. gent. and la.	
58; a widow, 50c.	58 50
Lebanon, 1st chh. gent. 40,62; la.	
40,65; mon. con. 11,96; Goshen,	
gent. 30,25; la. 30,56; mon. con.	
8,34;	161 78
Montville, Gent. 20,62; la. 41,88;	
Long. so. gent. and la. 4;	66 50
Norwich, 1st so. gent. 61,92; la.	
37; mon. con. 65,68; (of which	
to const. Rev. LORENZO CARY	
and Mrs. HIRAM P. ARMS	
Hon. Mem. 150;) 2d and 5th	
so. gent. 135; la. 209,39;	509 99
Salem, La.	17 50
	877 68
Ded. exp. paid by aux. so.	7 05—870 63
Onida co. N. Y. Aux. So. A. Thomas, Tr.	
Camden, La.	25 00
Lenox, My right hand,	10 00
Madison, Cong. chh. fem. cent so.	22 50
Oriskany Falls, P. Field,	20 00
Paris Hill, Cong. chh.	15 88
Sangersfield, do.	15 00
Smyrna, do.	12 22
Utica, 1st presb. chh. mon. con.	
19,58; Welsh cong. chh. 20;	30 58
Wampsville, La. v.	10 00—170 18
Osgo co. N. Y. Aux. So. Rev. A. E.	
Campbell, Tr.	
Cherry Valley, 1st presb. chh.	
gent. 18,50; la. 45,12; D. H.	
Little, to const. DAVID LITTLE	
an Hon. Mem. 125;	188 62
Springfield, Presb. chh.	50 00—238 62
Pasataqua, N. H. Conf. of chhs. S. H. Piper, Tr.	
Northwood, Cong. chh. and so. mon. con.	47 44
Stafford co. N. H. Aux. So. E. J. Lane, Tr.	
Dover, Coll. 10; mon. con. 23,33;	33 33
Tamworth,	3 00
Contrib. at ann. meeting,	5 28—41 61
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Taunton, Spring-st. chh. mon. con.	22 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Columbia, Gent. 36,56; la. 60,62;	97 43
East Stafford, Gent. 28; la. 24;	
which const. Rev. GEORGE	
H. WOODWARD an Hon. Mem.	52 00
Ellington, Gent. 61,01; la. 79,55;	140 56
North Coventry, La.	20 00
Somers, Gent. 64,93; la. 65,56;	130 49
South Coventry, Gent. 71,42;	
la. 40,32;	111 94
Vernon, 1st so. gent. 239,64; la.	
90,10; sab. sch. 19,50; (of which	

fr. N. O. Kellogg, to const.	
Prof. EDNEZER KELLOGG of	
Williamstown, Ms. an Hon.	
Mem. 100;	358 24—910 71
Valley of the Mississippi, Aux. So. G. L.	
Weed, Tr.	664 42
Western Reserve aux. so. Rev. H. Coe, Agent,	
Ashtabula co. Ashtabula, H. C. S. 17c.	
Austinburg, 2; Conneaut, 17,38; Dea.	
Lovejoy, 10; less 7,92; Geneva, 70c.	
Jefferson, 1,41; Kingsville, A. Nettle-	
ton, 7; Orwell, 2,25; E. Pratt, 5; Wil-	
liamsfield, 12,67; T. Brooks, dec'd, av.	
of paper, 4,12; Geauga co. Burton, 7,75;	
P. Hitchcock, 10; Chester, 2,35; Lake	
co. Centreville, 12,81; A. Kimball, 10;	
Painesville, 21,23; mon. con. 17,10; R.	
Hitchcock, 10; Unionville, 8,62; Por-	
tage co. Aurora, 8; J. Parsons, 10;	
Edinburg, 14,66; Summit co. Hudson,	
Wes. Res. coll. 3,25; Rev. H. Coe, 25;	
Mrs. D. Coe, 10; Miss H. E. Coe, 5;	
(for Jane E. Coe, Ceylon, 40); Tall-	
madge, 47; fem. benev. so. 28; mater.	
asso. for J. C. Parmelee, Ceylon, 20;	
G. Wolcott, 25; Mrs. C. Penn, 20; E.	
C. Sackett, 10; C. Sackett, 10; Rev. S.	
W. Magill, 15; Trumbull co. Hartford,	
8,38; Vernon, 3; E. S. Beach, 10; Vienn-	
na, 3,75; D. Clinton, 6; Wood co.	
Plain, Rev J. Badger, 10; Defiance, 2;	
ded. dis. 6,28;	442 70
Washington co. Vt. Aux. So. J. W. Howes, Tr.	
Barre, Mon. con. 10,32; la. 19,58;	29 90
Waitsfield, Cong. chh. and so.	12 00—41 90
Windham co. North, Ct. Aux. So.	
G. Danielson, Tr.	
North Woodstock, Muddy Brook,	
Mr. Boutelle's so.	300 00
Pomfret, 1st so. gent. 177,12; la.	
126,51; la. benev. so. 34,63;	
juv. sew. so. 4; sab. sch. 3,04;	
mon. con. 64,67;	409 97—709 97
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.	
Ashburnham, Gent. 32,96; la. 21,90;	54 86
Athol, Gent. 45,26; la. 19,83;	
mon. con. 61,51;	127 00
Gardner, Mon. con. 3,30; contrib.	
at conf. of chhs. 7,50;	10 70
Hubbardston, Gent. 29; la. 24;	
mon. con. 17;	70 00
Petersham, Gent. la. and mon.	
con.	38 00
Phillipston, Gent. 63,68; la. 44,64;	
mon. con. 24,63;	132 35
Royalston, Gent. 50,25; la. 41,07;	
mon. con. 34,40;	125 72
South Royalston, Gent. 10,13;	
la. 9,87; mon. con. 13,18;	33 18
Templeton, Gent. 55,29; la. 40,32;	
mon. con. 67;	162 61
Westminster, Gent. 40,86; la.	
30,75; mon. con. 42; which	
const. WILLIAM S. BRADBURY	
an Hon. Mem.	113 61
Winchendon, Gent. 54,68; la.	
60,20; mon. con. 39,08;	133 96
	1,021 99
Ded. exp. paid by aux. so.	21 99—1,000 00
York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr.	
Biddeford, 2d cong. so. mon. con.	26 00
Wells, 1st par. mon. con.	46 00—72 00
Total from the above sources,	\$18,752 64

## VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh.	100 00
Austinburg, O. 1st cong. chh.	32 00
Ballston, N. Y. Presb. chh. mon. con.	27 00
Baltimore, Md. 5th presb. chh. mon. con.	90 00
Barrington, R. I., A. S. Viall,	50
Bentonville, Ten. Rev. J. B. S.	1 00
Blountsville, Ten. S. Rhea,	2 50
Bridgehampton, N. Y. Fem. benev. so.	22 00
Bridgton, N. J., L. Q. C. Elmer,	60 00

<i>Camden, Me. Fem. miss. so.</i>	17 00	const. Rev. ANSON H. PARMELEE of	
<i>Canal, N. Y., W. and G. L.</i>	1 50	Bristol, Vt. an Hon. Mem.	25 00
<i>Chenacade, N. Y., E. Ewers,</i>	20 00	<i>Wilmington, Del. Hanover-st. chh. inf. sch.</i>	12 00
<i>Carlisle, Ma. Rev. P. Smith, to const. Mrs.</i>			\$22,309 16
<i>ELIZA A. SMITH an Hon. Mem. 100; un-</i>			
<i>Cal. chh. and so. 6.75;</i>	106 75		
<i>Catskill, N. Y., S. S. Day,</i>	15 00		
<i>Charleston, Ma. 1st so. mon. con. 140.95;</i>			
<i>ded. loss on Phoenix bills, 13.86;</i>	127 00		
<i>Chelsea, Ma. Winnisimmet chh. mon. con.</i>	15 17		
<i>Colchester, N. Y. Presb. chh. and so.</i>	25 00		
<i>Columbiana, Ten. Chh.</i>	4 00		
<i>Constantinople, C. Brown,</i>	4 00		
<i>Cullodenville, Ga. R. Holmes,</i>	21 00		
<i>Doaksville, Ark. Mon. con.</i>	24 00		
<i>Dorset, Vt. Mrs. S. C. Jackson,</i>	10 00		
<i>Emmetsburg, Md. Nine indiv.</i>	40 00		
<i>Fort Towson, Ark. Mon. con.</i>	15 51		
<i>Green Castle, Pa. J. Boggs,</i>	1 00		
<i>Greensport, N. Y. Presb. chh. mon. con.</i>	15 00		
<i>Hanover, Pa. Miss. so. for sup. of Mr.</i>			
<i>Schneider,</i>	25 00		
<i>Hudson, N. Y. 1st presb. chh. la. miss.</i>			
<i>asso. to const. Miss CORDELLA M. FOL-</i>	124 33		
<i>GER an Hon. Mem.</i>	3 00		
<i>Lacon, Ill. Chil. of mater. asso.</i>	2 50		
<i>Lancaster co. Pa. T. M. and Mrs. M.</i>			
<i>Lenox, N. Y., W. Cotton, for Leei N. Cot-</i>	20 00		
<i>ton, Ceylon,</i>			
<i>Little Compton, R. I. Cong. sab. sch. for</i>	20 00		
<i>Alfred Goldsmith, Ceylon,</i>	50 29		
<i>Little Falls, N. Y. 1st presb. chh. mon. con.</i>	8 00		
<i>Malta, N. Y. Chh.</i>			
<i>Marion, Ala. Miss P. Maxwell, 8.50; less</i>	7 00		
<i>dis. 1.50;</i>	40 00		
<i>Marshall, Mich. Presb. chh.</i>	10 00		
<i>Milford, Mich. Miss. so.</i>			
<i>Morristown, N. J. Presb. chh. mon. con. 30;</i>	113 00		
<i>Mrs. C. B. Arden, 75; a fem. friend, 8;</i>	12 00		
<i>Mosul, Dr. Floyd,</i>	8 00		
<i>Mount Morris, N. Y. 1st presb. chh. sab. sch.</i>			
<i>Newark Presbytery, N. J. Bloomfield, Fem.</i>			
<i>sem. miss. so. for M. H. Cooke, E. S.</i>			
<i>Choke and Mary Seymour, Ceylon, (which</i>			
<i>and prev. dona. const. ROBERT L. COOKE</i>			
<i>an Hon. Mem.) 88; centre sab. sch. for</i>			
<i>Ebenezer Seymour, Ceylon, 47.15; New-</i>	608 37		
<i>ark, 3d presb. chh. gent. 263.25; la. 209.97;</i>	19 66		
<i>Newark, Del. Presb. chh. 8; mon. con. 11.66;</i>	6 00		
<i>New London Cross Roads, Pa. Presb. chh.</i>			
<i>Newport, R. I. United cong. chh. 134; ded.</i>	133 09		
<i>dis. on check, 1;</i>			
<i>New Providence, N. J., A friend, for Mary</i>	20 00		
<i>Riggs, Ceylon,</i>	23 00		
<i>Northern Liberties, Pa. 1st presb. chh. indiv.</i>	41 78		
<i>Petersburg, Va. High-st. presb. chh. mon. con.</i>			
<i>Philadelphia, Pa. 1st presb. chh. mon. con.</i>			
<i>283.16; juv. miss. so. for Susan Houston,</i>			
<i>E. Brown, etc. Ceylon, 60; la. for James</i>			
<i>P. Wilson and Albert Barnes, Ceylon, 40;</i>			
<i>la. 5; J. C. Donnell, 10; 5th presb. chh.</i>			
<i>W. Worrell, 50; G. W. McClelland, E.</i>			
<i>Safford, W. Coates, H. Sloan, each 20;</i>			
<i>S. Lloyd, 10; Mrs. J. B. Sutherland, 10;</i>			
<i>indiv. 50.11; Clinton-st. presb. chh. Rev.</i>			
<i>Dr. Parker, 20; a friend, 10; la. 82; fem.</i>			
<i>sew. so. 50; indiv. 11; a friend, 5; Mr.</i>			
<i>Chandler's chh. 2.50; I. V. D. 1; less</i>	597 77		
<i>dis. 2;</i>	120 50		
<i>Providence, R. I. High-st. chh. mon. con.</i>	6 00		
<i>Racine, Wis. Ter. Mon. con.</i>			
<i>Slatersville, R. I. Chh. and cong. 115; mon.</i>			
<i>con. 35; which const. JOHN SLATER and</i>			
<i>Rev. TYLER THACHER of Hawley, Ms.</i>	150 00		
<i>Hon. Mexi. (of which for the Jews, 1;)</i>	100 00		
<i>Sparta, N. J. Coll.</i>			
<i>Stillwater, N. Y. Presb. chh. 5; Mrs. A.</i>	25 00		
<i>Wiley, 20;</i>			
<i>Thorndale, Md. Young la. of sen. for a</i>			
<i>child at the Sandw. Isl.</i>	20 00		
<i>Utica, N. Y., M. Bagz,</i>	25 00		
<i>Walton, N. Y., D. White,</i>	5 00		
<i>Washington, D. C. 1st presb. chh. for ed. in</i>			
<i>Constantinople.</i>	50 00		
<i>West Brooksville, Me. J. Wasson, 10; Mrs.</i>			
<i>M. Wasson, 5;</i>	15 00		
<i>Wilkesbarre, Pa. W. C. Gildersleeve,</i>	25 00		
<i>Wilmington, Ms. North dis. for James M.</i>			
<i>Lincoln, Ceylon, which and prev. dona.</i>			

## LEGACIES.

<i>Athol, Ms. George Talbot, by O. Powers,</i>	
<i>(prev. rec'd \$1,400;)</i>	140 00
<i>Brookfield, Ms. Mrs. Lucy Grosvenor, by</i>	
<i>Rev. T. A. Taylor, Ex'r,</i>	100 00
<i>Franklin, Ct. Dyer McCall, by H. Strong,</i>	500 00
<i>Gorham, Me. Elizabeth Hagens, by Mrs.</i>	
<i>Dorcas Libbey, (of which for Elizabeth</i>	
<i>Hagens, Ceylon, 100;)</i>	160 00
<i>Newark, N. J. William Camp, by Isaac</i>	
<i>Nichols and Joseph N. Tuttle, Trustees,</i>	225 70
<i>Northampton, Ms. John Hopkins, by Sam-</i>	
<i>uel, Erastus and Lewis S. Hopkins,</i>	2,000 00
<i>Ex'r's,</i>	
	\$3,129 70

Amount of donations and legacies acknowledged in the preceding lists, \$25,438 86. Total from August 1st to December 31st, \$29,329 61.

## DONATIONS IN CLOTHING, &amp;c.

<i>Barre, Vt. A barrel, fr. la. asso.</i>	25 00
<i>Bethel, Ct. A box, fr. la. for Mr. Forbes,</i>	
<i>Sandw. Isl.</i>	
<i>Brockfield, Ct. A bundle, fr. young la.</i>	
<i>benev. so.</i>	25 00
<i>Buckland, Ms. A keg, for Mr. Hamlin,</i>	
<i>Constantinople.</i>	
<i>Buffalo, N. Y. (via) A box</i>	
<i>Charlemont, Ms. A box, fr. la. sew. so.</i>	30 00
<i>Concord, Vt. A barrel, for Mr. Peet, Siam.</i>	
<i>Denton, Md. A coverlet, fr. A. L. Tatem,</i>	
<i>for Miss Ogden, Sandw. Isl.</i>	
<i>Dorset, Vt. A keg.</i>	
<i>Easthampton, Ms. Various articles, fr. S.</i>	
<i>Williston,</i>	946 32
<i>Fort Miller, N. Y., A box, for Miss Burn-</i>	
<i>ham, Choc. miss.</i>	
<i>Hawley and vic. Ms. A box and bundle,</i>	
<i>for Mr. Riggs, Sioux missa.</i>	
<i>Lyme, N. H. A half barrel, fr. fem. benev.</i>	
<i>so. for Wheelock,</i>	36 00
<i>New Boston, N. H., A box, fr. la. sew. so.</i>	30 00
<i>New Haven, Ct. A pulpit, cushions, etc.</i>	
<i>fr. 1st eccl. so. for meeting-house in</i>	
<i>Honolulu.</i>	
<i>New York City, A box, fr. la. of Allen-st.</i>	
<i>chh. for Mr. Lawrence, Dindigul; (via)</i>	
<i>a box, for Mr. Conn, Sandw. Isl.; do.</i>	
<i>for Mr. Dwight, Constantinople.</i>	
<i>Philadelphia, Pa. (via) Pictures, for miss.</i>	
<i>sch.</i>	
<i>Portland, Me. A box, fr. young la.</i>	
<i>miss. so.</i>	22 36
<i>Rochester, N. Y., A box, fr. Mrs. I. Gould,</i>	
<i>for Mr. Lawrence, Dindigul.</i>	
<i>Royalton, Vt. A box, for Mr. Lyman,</i>	
<i>Sandw. Isl.</i>	
<i>Salisbury, Vt. 12 shovels, fr. A. and P. D.</i>	
<i>Barrows.</i>	
<i>Springfield, Ms. 200 sch. books, fr. G. and</i>	
<i>C. Merriam; a box fr. la. of 1st cong.</i>	
<i>chh. for Ceylon miss.</i>	
<i>Sunderland, Ms. A box, for Mr. Cooke,</i>	
<i>Sandw. Isl.</i>	
<i>Unknown, A box, for Mr. Locke, Sandw.</i>	
<i>Isl.; do. for Mr. Ward, Madura.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.